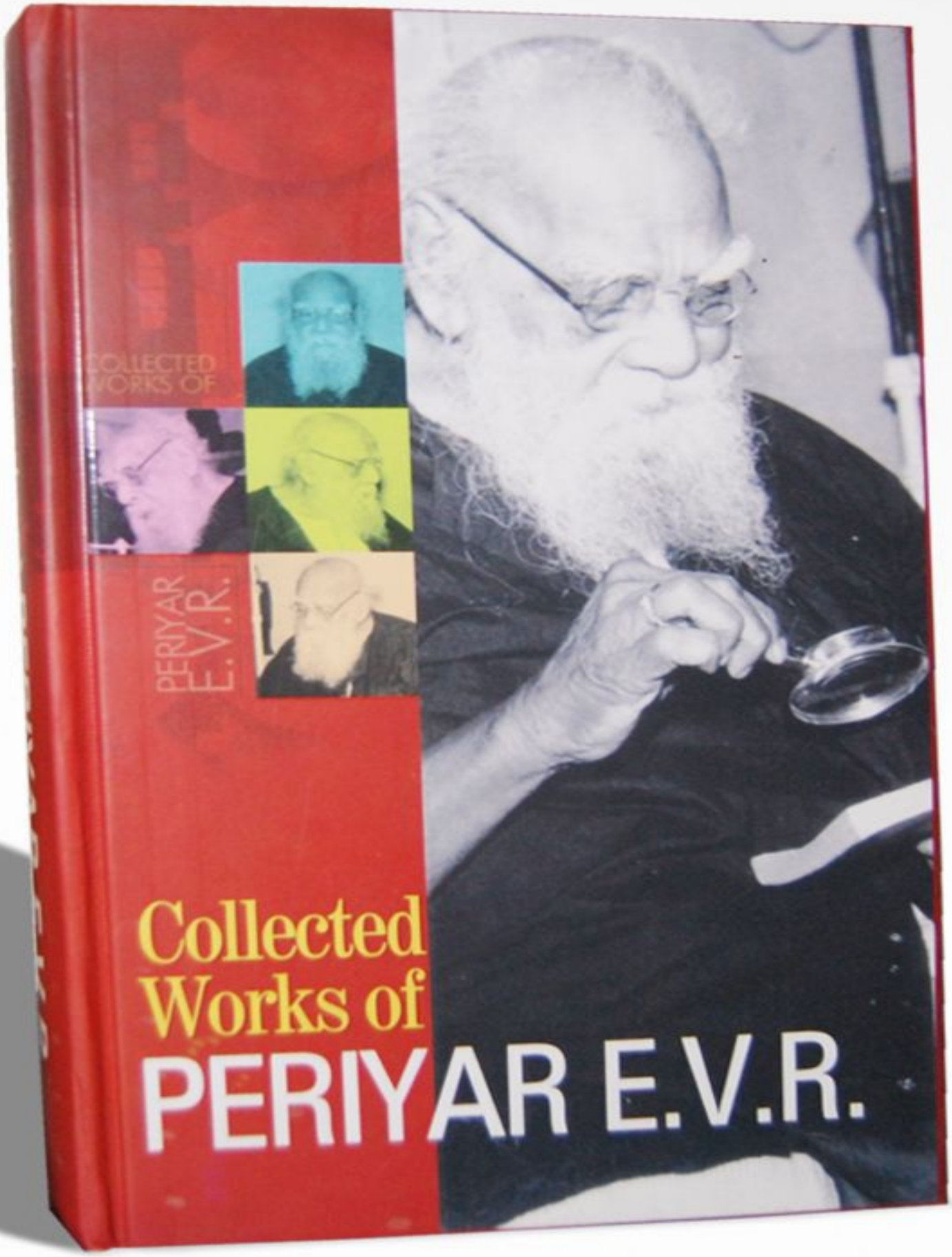
COLLECTED WORKS OF
PERIYAR E.V.R.
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Collected Works

of

PERIYAR E.V.R.

Compiled by

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The Periyar Self-RespectPropaganda Institution

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PERIYAR E.V. RAMASAMY -

A biographical Sketch

1879Sep17	**PERIYAR E.V. RAMASAMY** was born at Erode town in Tamil Nadu State - India **Father :** VENKATA (NAICKER) A popular rich merchant; Ardent devotee of Hindu religion. (A Vaishnavite)**Mother :** CHINNA THAYAMMAL alias MUTHAMMAL **Brother-Elder :** E.V. Krishnasamy **Sisters-Younger :** KANNAMMAL;PONNUTHOY
1885Age6	* He was sent to a small primary school normally run at a House - pial in those days.
1889Age10	* His school career ended within 5 years.
1891Age12	* He entered into his father's trade.
1895	* He used to hear Tamil Vaishnav religious Gurus talks on mythologies at his house, enjoying their hospitability. As a boy, he started questioning the contradictions and illusions in the fables of Hindu deities spread by the Aryan Race ie., Brahmins for subjugating Dravidian Race. * Blossoming of rationalism and atheism slowly in the brain of this youth - Ramasamy.
	*He married NAGAMMAL, aged 13.
	*He reformed his orthadox wife and sowed rationalistic views

1898 in her mind.

1900 He became the father of a female - child which expired within 5 months and thereafter he had no children.

* He undertook “renunciation” of family because of the harsh reprimand by his father.

1904

* He went first to Vijayawada in Andhra State. Then he proceeded to Hyderabad and Kolkatta.

INSULT AT KAASI ENLIGHTENS HIS RATIONALISM

* He reached Kaasi (Varanasi), a noted sacred town of Hindu pilgrimage on the bank of the River Ganges. There he could not get free meals easily at choultries which exclusively fed Brahmins forbidding other Hindu castes.

* Having starved severely for some days, this handsome young man Ramasamy found no other better way than to enter a choultry with the appearance of a Brahmin wearing a thread on his bare chest. But his moustache betrayed him. So the gate-keeper not only prevented his entry but also pushed him rudely to the street.

* At that moment, as the feast was over inside the choultry, the leaves with food left over were thrown at the street. The unbearable burning of starvation for the past few days forced Ramasamy to compete with the street - dogs in eating the remnants of food in the leaves.

* While eating that food, the eyes of Ramasamy looked at the letters carved at the frontal wall of the building. They revealed the truth that the choultry exclusively occupied by the highest caste viz., Brahmins, had been built only by a

wealthy merchant of Dravidian Race from Tamil Nadu.

* Suddenly in the mind of this young man, some questions could have sparked such as: “Why and how the Brahmins can obstruct the Dravidians from taking meals in the choultry although the choultry was built with the money of a Dravidian Philanthropist? Why the Brahmins behaved so mercilessly and fanatically as to push the communities of the Dravidian race even to starvation - death by adamantly enforcing their evil casteism?”

* No justifiable answers came to convince the judicious thinking of Periyar on the above questions.

* The disgrace inflicted by the Brahmins at KAASI upon him without the least mercy, made a deep wound in the heart of Periyar and it inflamed intense hatred towards that Aryan race and their creation of innumerable Gods.

* Though Kaasi (Varanasi) has been acclaimed as the most “sacred town” by the Brahmins, the worst ugly scenes of immoral activities, prostitution, cheating, looting, begging crowds for alms, floating dead bodies on the River Ganges turned Periyar to abhor that so-called holy-town. Consequently, a re-thinking on his renunciation led him to return to his family life.

* On returning to Erode - his father delegated all his trade rights to this second son and renamed his major commercial concern under the title: “E.V. Ramasamy Naicker Mandi”

SELFLESS SOCIAL SERVICES

* Besides being a well-known wealthy businessman in Erode Mr. E.V.R. entered into public life by rendering social services selflessly.

1905onwards

* One noteworthy instance: Once the dreadful contagious disease plague attacked Erode. Hundreds of people died and thousands fled for saving their life. But this noble man did not desert his native town like other rich merchants. He himself carried the dead bodies on his back to the cremation ground while even the close kith and kin did not touch the expired persons for last rites due to the fear of the contagion of the plague disease.

* He commanded enormous influence over other traders in the bazaar street of Erode. He mediated and solved many disputes among the businessmen with neutrality and uprightness.

FRIENDSHIP OF TAMIL SCHOLARS

*In his youthful years he was attracted by the Tamil scholar Pandithamani Ayothidhaasar who vehemently condemned the caste - system and Hindu religion of Brahmins with the principles of rationalism and Buddhism.

1905-06

* There was a Tamil Scholar by name: Pulavar Marudhaiya Pillai at Karur. His logical arguments and daring condemnation of Hindu religion, caste-system, deceptive myths in the epics and Vedic sasthras (Hindu Dogmas) spread by the Brahmins, had attracted admiration of even the ordinary rural people in the areas around Erode and Karur. His bosom - friendship played a major role in inculcating atheism firmly in the mind of Periyar and in moulding the latter as a probing rational thinker. Intimacy of another Tamil Scholar Sage KAIVALYAM had also enriched the rational intuition of Periyar. Many higher officials and learned persons like Engineer P.V. Manicka Naicker befriended this Erode Beacon, because of his kindling progressive views.

1909 * Unyielding to stiff protest of orthodox family

members, Periyar arranged the remarriage of his sister's daughter who became a child widow at the age of 9.

SACRIFICES FOR FREEDOM MOVEMENT

* He became the Chairman of Erode Municipality * Despite his intense hatred towards the Hindu religion and its caste - system - particularly the cruel 'Untouchability' exerted by the Brahmins to supress the Dravidian race - the executive efficiency and the unshakable honesty of E.V.R. fetched the awards of many posts in various public institutions.

* Periyar was made Honorary Magistrate by the British Government.

* He held many honorary positions like the President, the
1918 Secretary, Vice-President etc., in various public institutions numbering 29 such as - District Board, Taluk Board, Urban Bank, Religious Davasthanam (Trust), Public Library, War Recruitment Committee, Association of Agriculturists, Association of Merchants, Mahajana School Committee... etc., * Many essential welfare schemes were implemented effectively by him. Particularly the drinking water scheme was skilfully executed. 1918 * While Periyar was the Chairman of Erode Municipality, friendship blossomed between himself and Mr. C. Rajagopalachariyar (Rajaji) who later became Governor - General of India.

* Mr. P. Varadharajulu Naidu and Mr. C. Rajagopalachariyar persuaded Periyar to join the National Congress party led by Mr. M.K. Gandhi. Resigning the Chairmanship of Erode Municipality, Periyar enrolled himself as member of that Congress party. 1920 * He ardently participated in the Non-Co-operation movement launched against the British rule by 'Mahatma' Gandhi. On the latter's clarion call, Periyar resigned all the 29 public positions held by him. He gave up

the family trade and closed the business concern which was earning Rs. 20,000 annually (in those days) when the price of a single gold sovereign was not even Rs. 10!.

* He defied the prohibitory order of section 144, promulgated at Erode for the first time and courted arrest.

* Periyar trusted and accepted Mahatma Gandhi as his leader. So, as a true disciple he began to execute every word of Gandhi into deed. One such example is Khadhi yarn spun by hand with Chakra. As soon as the command of Gandhi for wearing Khadhi cloth was announced, Periyar immediately shed away all his costly foreign clothes and began to wear Khadhi. Also he forced all the members of his family, including his mother, aged 80 years to wear Khadhi dress only! * Forsaking pomp hitherto enjoyed, Periyar implicitly enforced simplicity in every aspect of his life-journey. UPHOLDER OF PROHIBITION POLICY 1921 * The policy of Prohibition of Liquors was first conceived only at the house of Periyar. When Gandhi came to Erode and stayed at his residence, his wife Nagammal and his sister Kannammal explained unbearable agony of the wives tortured by their drunkard husbands and strongly stressed to draw a policy on prohibition of liquors. They also pleaded to launch an agitation in this regard.

1919

* Their worthy suggestion was accepted at once by Gandhi. He announced that the Congress party men should undertake picketing in front of toddy shops throughout the country for urging the British Government to implement the policy of liquor-prohibition.

* To accomplish the command of Gandhi for upholding the policy of liquor - prohibition, Periyar had cut and uprooted more than 500 coconut - trees in his vast groves, from which toddy was procured. Such was his commitment to prohibition 1921 * At Erode, Periyar was leading the agitators and picketed before the toddy - shop. He was arrested and

sentenced to undergo imprisonment for one month. 1922 * His wife Nagammal and Sister Kannammal also bravely jumped into the agitation and they led women volunteers for picketing in front of liquor-shop.

* When some Congress front-line leaders requested 'Mahatma' Gandhi to stop that agitation, he seriously told them that such a decision of stopping the agitation was not at the hands of himself but of two women at Erode, implying the wife and the sister of Periyar! PRESIDENT OF TAMIL NADU CONGRESS * Then, Periyar became the President of Tamil - Nadu Congress Committee.

* At the provincial conference of that party held at Tiruppur, he moved a resolution which urged that all the 'Untouchables' of Dravidian race, should be allowed to enter the temples for worship. But the Brahmins of the Congress Committee obstructed the passing the resolution. Provoked by their frenzy of caste - 'Varuna Dharma' Periyar declared that he would burn 'Manusmiruthi', 'Ramayana', etc., because these had been utilised by the wily Brahmins, as their religious weapons to suppress the Dravidian race with evil caste and superstition.

1923 * The Government of Justice Party headed by Raja of Panagal passed an Act in the Madras State Legislative Council to create the Hindu Religious Endowment Board to end the exploitation of the Brahmins in Hindu temples. Though he was a Congress leader, Periyar supported that legislation brought by the Justice Party Government, due to his sincere concern for securing social justice as well as the rights of education, employment, economy, etc., to the Dravidian race oppressed by the Hindu Aryans.

FIGHTER FOR SOCIAL JUSTICE

* Periyar appreciated the measures of the Justice Party

1924 Government for implementing the policy of Communal Reservation in education and employment through Government Order.

* To abolish the cruel system of 'Untouchability' sternly observed by the Brahmins as a mode of oppressing the Adhi-Dravidas (the lowest of the Hindu Castes) like slaves - Periyar daringly led the agitation at VAIKOM town in Kerala State defying the prohibitory law order.

* In the temple town of Vaikom, the low caste people (Ezhavas) were not allowed to walk in the streets around the temple. So that 'Sathyagraha' - agitation was started by local Congress party people.

1924

* They requested Periyar to come from Tamil Nadu to take up the leadership of Sathyagraha. He led the agitation. Hence, he was arrested and sent to jail. In that case, he was sentenced twice to undergo imprisonment for six months for each term. The Sathyagraha went on for one year. Then the streets were thrown open to the Untouchables.

* That courageous social sacrifice and fight for the human rights, secured victory. The title of honour as 'Hero of Vaikom' was conferred on Periyar.

* He was awarded jail sentence for his earlier propagation for Khadhi cloth and for boycott of the foreign goods imported by the British Rule. 1924 * Discrimination was shown by V.V.S. Iyer, a Brahmin in charge of the National Training School hostel called 'Gurukulam' at Cheranmaadhevi near Thirunelveli, between the students of Brahmin caste and the Non- Brahmin castes, although that hostel-attached institution was funded by Tamil Nadu Congress Committee and also by Dravidian philanthropists. V.V.S. Iyer's caste-oriented approach in favour of the Brahmin students segregating the Dravidian students with caste-fanaticism, infuriated Periyar.

Hence this Great humanist resigned the post of Secretary of Tamil Nadu Congress Committee.

1924-Sep11

* However Periyar was then elected as the President of Tamil Nadu Congress Committee. He presided over the provincial conference of the Congress party held at Tiruvannamalai in November - 1924.

* Since 1920, he had been moving a resolution in Congress conferences demanding the Communal Reservation in Government jobs and education for the Non-Brahmins (Dravidians) to drive out their degradation and attain higher positions in all spheres of life on par with the dominating Brahmins. Similarly he proposed such a resolution at Tiruvannamalai Congress Conference also. But it was defeated by the Brahmins as they plotted at the Conferences of Tirunelveli (1920), Thanjavur (1921), Tiruppur (1922) and Salem (1923).

1924

* Speaking at a public meeting at Salem, Periyar cautioned that unless the right of communal representation for the Non-Brahmins was attained during the British Rule itself, the Brahmin supremacy could not at all be ended and the Dravidian race had to suffer under the tyranny of 'BRAHMNOCRACY' (The "Hindu" Centenary Special Number: page 337). Thus he even coined that new word.

Periyar published a Tamil Weekly under the title "Kudi Arasu" edited by himself to spread the principles of Self-Respect for the awakening of the Dravidian race against the oppression by the Brahmins with their cruel caste - system and superstition of Hindu Religion.

* The first issue of 'Kudi Arasu' was released by the reputed Tamil Religious Scholar and eloquent orator by name Thiruppathiripuliyur - Gnaniyar Swamygal. 1925 - Nov.: *

Again at the Congress conference held at Kancheepuram under the Chairmanship of the great versatile Tamil author, editor, orator and labour leader Thiru. Vi. Kalyana sundaranar, (Thiru. Vi. Ka.), the resolution was introduced demanding Communal Reservation for 50% for the Non-brahmins by Periyar .

* As usual, the cunning Brahmins stalled its passage. That defeat enraged Periyar to such a brink of hatred as to quit the Congress Party, the hierarchy of which was completely captured and dominated by the Brahmins.

1925 - May 2:

* While bidding farewell to the Congress, Periyar thunderously vowed that his only future task was to destroy that Brahmin Raj in party by all means. On his leaving the conference, a large group of front line leaders and volunteers also followed him. FOUNDER OF SELF-RESPECT MOVEMENT 1925 December * At the same town Kancheepuram, Periyar organised shortly a parallel conference of Non-Brahmins. In his address, Periyar declared that the difference of racial identity between the Dravidians and the Aryans (Brahmins) had always been existing from very ancient times and its prevalence in the Congress Party also could not at all be denied. Therefore, he stressed the compelling need of the Dravidians to preserve the SELF-RESPECT of their race, language, and culture which had been degraded by the Brahminical dominance of their caste-system and superstition of Hindu religion.

* Thus Periyar founded the SELF-RESPECT Movement in 1925 after his exit from the Congress Party. 1926 * He participated in many Non-Brahmin Conferences held at various places of Tamil Nadu and propagated the principles of his SELF-RESPECT Movement to kindle the awakening of the Dravidian race for freeing themselves from the slavery enforced by Brahmins.

1927

* Periyar met the Congress leader M.K. Gandhi at Bangalore and strongly argued that unless the poisonous caste-system called ‘Varnashrama Dharma’ was uprooted, the eradication of the ‘Untouchability’ stubbornly practised by the Brahmins could not at all be made possible. He also emphatically told Gandhi that before fighting for the freedom of India, three threatening evils - viz., (1) The Congress Party (Under the command of more Brahmin office - bearers), (2) Hindu religion with its caste - system and (3) the Dominance of Brahmins in the society should be put an end to first.

* When the strike of the workers of the Railway workshop at Nagappattinam broke out, Periyar, as the supporter of labourers was arrested and sent to jail.

* With the active support of Periyar, Mr. S. MUTHAIYA (Mudaliar), a Minister in the Dr. P. SUBBARAYAN’s Independent Government, implemented the Communal Reservation scheme of the Justice Party. 1928 * Periyar published an English magazine under the title “Revolt” on 7-11-1928.

* The first provincial conference of Self-Respect Movement was organised by Periyar at Chengalpattu in February 1929. Mr. W.P.A. Soundara Pandian, presided over that conference.

* He visited many European Countries like Egypt, Greek, Turkey, Soviet Russia, Germany, England (Britain), Italy, Spain, France, Portugal etc.,

1929

* At Berlin, capital of Germany, Periyar visited several Socialist Associations and offices of Socialist magazines.

* In Russia (formerly Soviet Union) his stay was extended for a lengthy period of three months because he was invited to address many workers’ meetings. Being the First Nation of Karl Marx’s Communism, established by the great leader Mr.

	Lenin, the former Soviet Union (Russia) captivated very much the heart of Periyar.
1932	June 20 * In England (Britain) Periyar addressed a huge labourers' public meeting with more than 50,000 people. He explained his principles on Rationalism as well as Socialism. Nov. 11 * Returned to Erode after completing the European journey via Colombo, Capital of Ceylon (Srilanka).
1932Dec 28-29	* In Erode at the residence of Periyar, a plan of Socialist Programme drafted by the great thinker Comrade M. Singaravelu was discussed by the followers of Self-Respect Movement.
1932	* Periyar addressed many meetings throughout Tamil Nadu, propagating the 'Erode Plan of Socialism'.
	* Mrs. E.V.R. Nagammal, the beloved wife of Periyar passed away and the burial took place the very next day.
1933 May 11:	* On 12-5-1933, he immediately left for Tiruchirappalli where he conducted an Inter-religious (Christian) Self-Respect Marriage defying the section 144 promulgated in this connection and got arrested.
Nov. 26:	* Periyar convened the conference of Self-Respect and Socialism at Erode.
1933	* Because of the repression by the British Rule, 'Kudi Arasu' - Tamil Weekly was banned. Another magazine 'Puratchi' (Revolution) was published by Periyar.

1933 Dec - 30:	* Periyar and his sister Kannammal were arrested and awarded imprisonment for an editorial in ‘Kudi Arasu’ weekly.
1934	* The reputed Socialist leader later known as ‘Lok Nayak’ Jaya Prakash Narayan met Periyar at his residence and requested him to join the Socialist Party (Founded by Jaya Prakash).
1934	* He brought out the Tamil weekly ‘Paguthariv u’ (Rationalism) on 12-1-1934.
1935	* Periyar began to extend his support to the Justice Party. It started the Tamil weekly paper “Viduthalai” on 1-6-1935. Then it was entrusted to Periyar who published ‘Viduthalai’ as Tamil Daily Newspaper from 1-1-1937.
	* From 13-1-1935 Periyar’s Reform of Alphabets in Tamil language was adopted in all the papers and books published by him.
1936	* In the conference held at Kanchipuram he arranged a resolution to be passed to oppose Hindi imposition.
	* Periyar published ‘Viduthalai’ as a Tamil Daily Newspaper from 1-1-1937 undertaking its ownership.
1937	* Having become the Prime Minister of the former composite Madras Province, Mr. C. Rajagopala Achariyar announced that Hindi would be made a compulsory subject in school curriculum.

1937 Dec. 26

* At Truchirappalli, 'Tamils Conferance' was convened. There Periyar declared that to defeat the dominance of Hindi over Tamil and Dravidian race, the only solution would be 'A separate Souvereign State' ie., 'Tamil Nadu for Tamils'.

* In his book entitled as "The world to come" Periyar visuvalised many scientific inventions including the possibility of the "Test Tube Baby" which is now a reality!

* Periyar opposed the introduction of compulsory Hindi in schools by Mr. C. Rajagopala Achariyar (Rajaji) as Prime Minister of Madras Presidency who had earlier announced its introduction on 25-2-1938 but he actually introduced it on 23-4-1938.

1938

Periyar began to picket in front of the Hindu Theological School, Chennai from 4-6-1938 where Hindi was introduced as compulsory. He courted arrest and was sentenced on 6-12-1938 to undergo imprisonment for 2 years. He was lodged in the Govt. Central prison at Madras (now Chennai) and then he was transferred to the Bellary Jail (Andhra).

* While launching that agitation Periyar announced that Mr. C.N. ANNADURAI (Former Chief Minister of Tamil Nadu) would be the First General in leading the picketing against Hindi.

* On 29-12-1938 Periyar was elected President of the Justice Party even when he was in Bellary Jail (Andhra).

* The title "Periyar" was conferred on him by Tamil Nadu Women Conference held in Madras on 13-11-1938 under the presidentship of NEELAMBIGAI AMMAIYAAR daughter of MARAIMALAI ADIGAL, a veteran pure Tamil Scholar.

* He toured North India where he met Dr. B.R. Ambedkar

	and Mohammed Ali Jinnah in Bombay. Mr. C.N. ANNADURAI (affectionately called as 'Anna'), accompanied him.
1940	* When the Congress party Ministry of Mr. C. Rajagopala Achariar resigned Periyar was invited by Mr. Arthur Hope Governor of Madras to form alternative Ministry since he was elected the leader of the Justice Party. But to concentrate fully on Social Reformation only, he rejected that enviable political offer.
1940	* He raked up the issue of the demand for a separate Dravida Nadu to save Dravidian race and Tamil language from the dominance of Hindi and North Indian Hindu Capitalists at Thiruvarur Conference.
1944	* On 27-8-1944 the name of the Justice Party was changed as 'Dravidar Kazhagam' to signify purely as a social revolutionary movement for the emancipation of Dravidian race oppressed by Brahmins at the Provincial (special) Justice Party conference held at Salem and also not to contest elections and accept the titles given by British Govt.
1946	* On 11-5-1946, the famous "Blackshirts Conference" was held on the sands of the River Vaigai in Madurai when the conference pandal was set on fire by Brahmin - instigated hooligans. Periyar and his followers were stranded for the whole day.
1947 Aug -	* When the whole of India and the world were jubilant on the attainment of Indian "Independence" on 15-8-1947, Periyar boldly called it a 'mourning' day for Tamils with foresight. He called Independence of India was nothing but a 'made over' to Brahmins and North Indian Merchants (Baniyas)

15	from British because the demand for separate sovereign nation to Dravidian Tamils was not fulfilled as done in the case of Muslims' demand for Pakistan.
1947	* On 14-9-1947, the Dravida Nadu separation conference was held at a moffusil town, Cuddalore.
	* The Blackshirts volunteer corps was banned by the Congress Government. The 18th Dravidar Kazhagam's State Conference was held at Tuticorn on 8-5-1948 and 9-5-1948 under the presidentship of Periyar when many thousands of Periyar's followers assembled, irrespective of Caste and Religion.
1948	* Periyar and Mr. C.N. Annadurai ('Anna') participated in the Anti-Hindi Volunteers Conference held under the leadership of Maraimalai Adigalar (the Champion for purity of Tamil) in Chennai.
	* On 30-1-1948 Mr. Mahathma Gandhi fell a victim to the bullets of assassin Nathuram Godse, a Marathi Brahmin at New Delhi at his prayer meeting. Periyar condemned the assasination at all meetings held thereafter in Tamil Nadu. He suggested that India be named as "Gandhi Nation (Nadu)", a new religion with rationalism may be created as "Gandhi Religion" to mark his martyrdom.
1948 Aug - 10	* The second Anti-Hindi Agitation started at Kumbakonam on 10-8-1948 on the directive of Periyar.
	* It was decided to show Black Flags to Mr.C.Rajagopalachariar when he visited Madras on 23-8-

1948 Aug - 22	1948 as Governor General of India. Periyar organised a Black flag demonstration and his followers were arrested and kept in the central jail at Madras (Chennai) from 22-8-1948 to 27-8-1948 and were released on 27-8-1948.
1949	* Periyar's marriage with Mani Ammai was held just to guard his health as well as the Movement's properties so that the Reformation movement would go on in future without stagnation.
1950	* He declared the Republic Day, 26-1-1950, as a Mourning Day for Tamils to condemn the oppressive rule of North Indian Capitalist Hindi fanatics. * On 22-01-1950 Periyar was sentenced to undergo imprisonment for the publication of his book 'Ponmozhigal' (Golden sayings).
1951	* The Communal G.O. (Government Order) which was very dear to his heart was struck down as ultravires of the Constitution of India by the Madras High Court which was confirmed by the Supreme Court. Periyar roared like a lion, toured the whole of Tamil Nadu and awoke the people to see the danger ahead. * Sensing the formidable opposition engineered by Periyar, Constitution of India was amended for the first time by the Nehru Govt. at the Centre. This was the first Amendment to the Indian Constitution. Ultimately sub clause (4), was added to the Article 15 to admit of the provisions of Communal G.O. to preserve the rights and equal opportunities of Backward classes of India.

1952 * Periyar opposed the scheme of New Elementary education on the basis of the parents hereditary occupation, introduced by the then Chief-Minister Mr. C. Rajagopalachari (Rajaji). * Periyar and his followers erased with tar the Hindi-name-Boards in all Railway stations all over Tamil Nadu.

* In order to condemn idolatary worship and to show to the world that there was no divine power in idols, he organised a campaign. His followers and himself broke the idol of PILLAIYAR (Vinayaga) at public places.

1953 * The intensity of Periyar's opposition against the educational reform-programme of Rajaji according to which all students should learn in schools their parents' profession was so formidable that made Mr. C. Rajagopala Achari (Rajaji) to quit the post of Chief - Minisrer. The indignation of Dravidian Race-Members of Legislative Assembly (M.L.A.s) also added fire to his downful. (Rajaji) to quit the post of Chief-Minister. Consequently Mr. K. Kamaraj came to power as Chief-Minister of Tamil Nadu and he cancelled the much opposed educational reform as advocated by Periyar.

* Periyar convened the Conference on Buddhism at Erode.

1954 * Periyar along with his wife and some friends visited Myanmar (Burma) and Malaysia. At Mandalay (Myanmar) he attended the World Buddhist Conference where he met Mr. Mallala Sekara, a Buddhist Scholar and Dr. B.R. Ambedkar. He conversed with the latter for a long time and the subject of conversion to Buddhism came up for the discussion. He strongly advised Dr. B.R. Ambedkar not to leave Hinduism; because by his conversion to Buddhism he would forfeit his right to criticise Hinduism and its untouchability. Periyar did not prefer conversion so that he could sustain the right to condemn the evils of Hindu religion.

1954 Dec	* Periyar undertook his second tour to Malaysia and propagated his rationalistic principles in many places.
1955	* After returning to Tamil Naadu Periyar announced and fixed a date to set fire to the Indian National Flag in protest against the compulsory scheme of imposition of Hindi in Tamil Nadu, much against the wishes of the people. * Periyar was arrested for his public agitation of burning the pictures of Rama - a Hindu deity at all public places, as a symbolic protest against the Aryan domination and degradation of the Dravidian leaders according to the Ramayana epic. * The Trichi District Collector Mr. R.S. Malayappan a sympathizer of the Untouchables was given wantonly strictures in a judgement of the Madras High Court by two Brahmin Judges. Periyar exposed this judgement since R.S. Malayappan was an Offficer from a Backward community. Periyar criticised the High Court judges for their hatred towards the depressed class officers in a public meeting held at Trichi Town Hall Square.
1957 Jan - 18	* The historic meeting between PERIYAR and VINOBA BHAVE, the Founder-leader of ‘Land Donation Movement’ took place at Tiruchirappalli. * For criticising the judgement of Madras High Court delivered by two Brahmin Judges in the case of Trichi District Collector Mr. R.S. Malayappan, Periyar was charged with contempt of court and when the final hearing was heard (Before the judges Justice P.V. Rajamannar and Justice A.S. Panchapakesa Iyer) he made a statement in the High Court,

1957 April - 23	explaining how Brahmins conducted themselves with racial motive in several cases and opined that it was their inborn natural ‘Dharma’ (Divine Duty) to annihilate uprising Shudras and Panchamas of Dravidian Race. * Probably this was then the first time that the judgement of High Court Judges came to be criticised publicly for which Periyar and his wife E.V.R. Maniammai were convicted.
1957	* On 3-11-1957 at Thanjavur a big conference was held to weigh Periyar against silver coins to commemorate his birthday. * On the same day a resolution was passed calling upon the people of Tamil Nadu to come forward to burn the excerpt of Articles in the Constitution of India on 26-11-1957 as a protest against the inclusion of Article supporting casteism. Some 10,000 people burnt the excerpts of the Constitution of India. Only about 3000 of them were arrested and sentenced to undergo imprisonment from 6 months to 3 years Rigorous Imprisonment. This agitation rocked the whole of Tamil Nadu and that was the first time that such a big agitation against casteism was started. Some 15 to 18 persons died in and out of jail due to incarceration (A special act was passed to convict them). * Against the caste system, another big agitation was started by Periyar. Brahmins used to inscribe the name in their Hotel-Name-Boards as ‘Brahmin Hotel’ to spread the impression that Brahmins were superior caste. Periyar requested all his followers to erase the name ‘Brahmin’ in the Hotel Name Boards. Accordingly a compaign was started to erase the Brahmin-Name-Board in all Brahmin Hotels in Tamil Nadu. As a result of this agitation, the name ‘Brahmin’ in the hotel-name-boards disappeared.

1958	* Periyar was arrested as a case was foisted on him by the Govt. of Tamil Nadu that he exhorted his followers to physically attack the Brahmins in his speeches delivered at Pasupathipalayam (Karur), Kulitalai and Tiruchirapalli and was sentenced to undergo imprisonment for 6 months by the District Sessions Court at Tiruchirapalli. * Periyar and Ram Manohar Lohia, the Socialist leader of North India, met at Chennai and discussed their social and political service to the people.
1959	* He undertook a tour of North India addressing meetings at Kanpur, Lucknow, New Delhi and other places. 1960 * He burnt the map of India excluding Tamil Nadu, explaining that the Central Government Raj (Rule) is a Brahmin Raj. * A protest day was observed by Periyar all over Tamil Nadu against the Supreme Court judgement which had crippled the operation of the Tamil Nadu Land Ceiling Act which was rectified by Amendment to the Constitution.
1967	* Mr. C.N. Annadurai became the Chief-Minister of Tamil Nadu, his party (DMK) having secured the majority of seats in the Tamil Nadu Assembly. He went to Tiruchirappalli and sought Periyar's greetings, goodwill and advice. * Periyar decided to extend his support to the D.M.K. Ministry. Mr. C.N. Annadurai declared in the State Assembly that he dedicated his 'Ministry' to Periyar. He also enacted the Self-Respect Marriage Act legalising all the marriages so far conducted on Self-Respect Marriage System devoid of rituals. * Mr. C.N. Annadurai, a lieutenant of Periyar, brought a legislation renaming Madras State as Tamil Nadu State and

	also introducing the two language formula (Tamil and English) for Tamil Nadu, instead of the 3 language formula prescribed by the Central Govt. then. These three achievements are the mile stones of his ministry.
1968	* As a true rationalist disciple of Periyar the Chief Minister ANNA directed to throw away the pictures of all Hindu deities from the Govt. offices through a circular signed by the then Brahmin Chief Secretary.
	* Periyar observed a day for “Condemnation of the exploitation of North Indian Business Magnates”.
1968	* He was invited to address Minorities Conference at Lucknow (Capital of Utter Pradesh province).
	* The Ramayana, Epic of Aryans, was burnt all over Tamil Nadu as a mark of protest against cruel treatment of Dravidians by the Aryans in the Ramayana.
1969 Feb - 3	* Chief Minister ANNA expired. Periyar plunged into profound grief and expressed that the future of entire Tamil Nadu had become darkened due to the demise of ANNA.
1969	* Periyar announced a Programme of agitation to enter the Sanctum Sanctorum of temples to eradicate the caste discrimination practised, according to which only Brahmins could become Archakas (Priests) and perform worship (poojas) in Sanskrit language only instead of Tamil.
	* The Tamil Bi-monthly, the “Unmai” (Truth) was first started at Tiruchirapalli by Periyar. First issue was released by Dr. K. Veeramani, then General Secretary of Dravidar

Kazhagam.

* The UNESCO, an international branch organisation of the United Nations, conferred on Periyar a glorious title, the citation of which read as “Periyar the prophet of New Age, Socrates of South East Asia, Father of the social Reform Movement, and Arch enemy of ignorance, superstitions, meaningless customs and baseless manners” - UNESCO 27-6-1970. The award was presented by the Union Education Minister Dr. Triguna Sen under the presidentship of Chief Minister Kalaingar M. KarunaniDhi.

1970

* Periyar inagurated a new forum, called the Rationalist Forum, a non-political social organisation, enlisting the Government and private Employees and also others who subscribe to the views of “Rationalism”.

* A legislation was passed in the Tamil Nadu Legislative Assembly, enabling persons belonging to all castes to become Archakas (Priests) in Temples. Periyar demanded such a legislation, to abolish castes and to establish equality of persons irrespective of caste at all places.

* Periyar inaugurated the English monthly, the “Modern Rationalist”, the need for which was keenly felt by English knowing Rationalists.

* Mumbai (formerly Bombay) Dravidar Kazhagam arranged Birth-Day Celebrations for Periyar (September 17) and Anna (Sep. 15). Accompanied by EVR Mani Ammai and General
1970 Nov-1: Secretary of Dravidar Kazhagam Mr. K. Veeramani, Thanthai Periyar travelled in his van from Chennai and attended the above two functions besides some more meetings in Mumbai for three days from First November, 1970.

* After the 1971 Assembly election to Tamil Nadu, the new

	D.M.K. Ministry was sworn in under the Chief Ministership of Kalaignar M. Karunanidhi.
1971 Mar:	* Thanthai Periyar graced that grand function. After assuming charge of Ministership, every Minister came before Periyar and received his hearty greetings.
1971 Sep-17:	* At Erode, the home-town of Periyar, his statue was unveiled by the Chief Minister of Tamil Nadu Hon. Kalaignar M. Karunanidhi. Revered Kundrakudi Adigalar Dheivasigamani presided over that function.
1971 Nov-11:	* At Salem, a splendid function was held. A throne of silver was presented to Periyar by the Public of Salem. 1972 Aug-13: * At Cuddalore, the statue of Periyar was unveiled by the Chief Minister of Tamil Nadu, Hon. M. Karunanidhi. The Chairman of the Legislative Council Mr. C.P. Chitrarasu presided over the function.
1973 Sep-16,17:	* Periyar happily participated in his 95th Birth-Day Celebrations. The Anna Dravida Munnetra Kazhagam (A.D.M.K.) General Secretary M.G. Ramachandran offered laurels and a purse to Periyar.
1973 Sep-30:	* A huge ‘Conference of Blackshirts’ was conducted at Madurai City. The statue of Thanthai Periyar was unveiled by Tamil Nadu Minister Naavalar Dr. V.R. Nedunchezhian under the Chairmanship of Minister Panruti S. Ramachandran.
	* As his last agitational social service, Periyar convened the ‘Conference for Eradication of Social Degradation’ with

1973 Dec. 8, 9:	extreme enthusiasm at Periyar Thidal, Chennai - 600 007. Many historic resolutions were then passed. On the 2nd day of that conference, Periyar made a clarion call to all Tamilians to strive hard for the abolition of casteism and social degradation imposed by Brahmins.
1973 Dec. 19:	* At Thiyagaraya Nagar, Chennai - Periyar delivered his last but immortal speech (the Swansong) like an ever memorable dying declaration.
1973 Dec. 20:	* Due to unbearable acute pain of Hernia disease - Periyar was admitted in the Government General Hospital in Chennai.
1973 Dec. 21:	* On his wish Periyar was taken to the Christian Medical College (C.M.C.) Hospital at Vellore.
1973 Dec. 24:	* The Greatest Original Thinker and the Resolute Rationalist of the World, Periyar, breathed his last, putting billions of rationalists, Tamilians of Dravidian race and admirers all over the globe into unbearable agony with ocean of tears . * An official State mourning was announced by the Chief-Minister Kalaingar M. Karunanidhi and Gazette extraordinary was issued by the Govt. of Tamil Nadu.
1973 Dec. 25:	* A state funeral with police honours was arranged at Madras. His body was kept in the Rajaji Hall for the public to pay their respects when dignitaries, his followers, friends, and a host of others assembled in millions. The funeral procession started in the evening and reached the Periyar Thidal at Vepery, Chennai - 600 007 where his body was laid to rest.

Leaders like former Chief Minister Mr. K. Kamaraj and Kalaignar Karunanidhi were by the side of the body till the burial. A Govt. holiday was declared on 24-12-1973 by the State Govt of Tamil Nadu.

1974 Jan 6 : After Periyar's death Mrs. E.V.R. Maniammai headed this Social Revolutionary Movement (Dravidar Kazhagam) and lived upto 1978.

1978 March 16 : Mrs. EVR Maniammal passed away.

Then Mr. K. Veeramani, who was nominated as General Secretary by Periyar in 1960, continued as the Secretary General of the movement and still he carries the torch.

1978 March 17 : * He has established numerous institutions as permanent Memorials to the Greatest Universal Rationalist Thinker - PERIYAR E.V. RAMASAMY.

* As an ardent disciple of that revolutionary leader in upholding his principles, Mr. K. Veeramani, the President of Dravidar Kazhagam has founded**'PERIYAR CENTRE' in NEW DELHI, the capital of INDIA.**

- By POET DR. A. MARAIMALAIYAAN

Periyar, the Relentless Crusader

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Periyar Erode Venkata Naicker Ramasamy was born on 17th September, 1879 at Erode, Tamil Nadu in a family with a background of affluence, deep religious faith, strict adherence to established customs and high regard for traditions. He was the second of four children, two sons and two daughters, born to Thiru Venkata Naicker and Thirumathi Chinnaththayammai.

His formal schooling was brief; at six, he went to a private school where he spent three years, and thereafter, joined the regular school-system, and received instruction for another two years. At the age of twelve, he was in his father's shop, assisting him in his business.

In 1898, he married Nagammai who was then thirteen. Two years later a daughter was born to them; the child died when it was five months old. They had no children thereafter.

The rigid discipline of the family, the strict observance of long established customs, the routine adherence to numerous rituals and the implicit and explicit pressure on him to conform to the way of life obtaining in the family environment, drove him to a point of despair. When he was twenty-five, he fled home, and almost like a wandering Sanyasi, went North and reached Benares, only to find that the holy city was in no way holier than any other. Many things that he experienced and witnessed there were to him repulsive and revealing. He left Benares and when he was back in Hyderabad, his father succeeded in locating him and bringing him back. He named the shop 'E.V. Ramaswamy Naicker Mandy', and entrusted the full responsibility to him. As the young E.V.R. was picking up business and shaping well, he started taking interest in public affairs. He emerged gradually as a person of

importance in the town. The prestige enjoyed by his father also helped him in this regard. His father died in 1911. Public offices and positions of respectability gravitated to him. He became the chairman of the District Devasthanam Committee; was an honorary magistrate for 12 years; was elected chairman of the Erode Municipal Council between 1907 and 1919, he held as many as twenty-nine offices of public importance. Whatever position he held, he fulfilled his responsibilities with utmost sincerity, dedication and efficiency.

His nature inclined him to take interest in public affairs; his concern for the common man and the society was genuine, deep and abiding. Consequently, he started deviating decisively from the prevailing background of loyalty to the British Government of the day and respectable behaviour in the eyes of the ruling class, and was taking increasing interest in the policies and programmes of the Congress Party from 1907. He attended conferences; rendered help and even took a leading part in organising them: however, it was only in 1919 that he resigned his Chairmanship of the Municipality, joined the Congress and entered active public life. From then on, till his demise in 1973, it was more than half a century of total dedication to the service of the people, with few parallels in the political history of this country.

While the objectives of his struggle and direction of his journey remained substantially unchanged, a few milestones and turning points deserve mention: the decision to resign public-office and join the Congress Party in 1919; the issues leading to his leaving the Congress in 1925; the founding of the Self-Respect Movement in the same year; his participation in, and leadership of the Justice Party; the anti Hindi agitation in1938; the establishment of Dravidar Kazhagam (DK) in 1944; his second marriage with Maniammai in 1949; the split of the D.K. consequent on his marriage and the formation of the D.M.K. in 1949; and the D.M.K. capturing power in Tamil Nadu in the 1967 elections are some of the developments that have had far-reaching consequences. Each one of them meant for Periyar redefining priorities; changing strategies; intensifying the struggle on one front and easing it on another; withdrawing support for some and offering support to some others; gaining new associates; parting company with old colleagues;

but always, with a view to achieving certain basic social goals to which he adhered unrelentingly throughout his public-life.

When he joined the Congress in 1919, it was a significant change from a life of affluence, comfort and social respectability to one of hardship, struggle and suffering. During the six years that he was an active member of the Congress, he threw himself into the struggle with his usual dedication and vigour. He held offices in Tamil Nadu Congress as its President in 1923 and 1924, and as Secretary in 1925. Whether it was Prohibition, Non-Cooperation, or Promotion of Khadi, his involvement was complete and total. While many were content with preaching prohibition, he cut down 500 coconut trees used as toddy palms in his gardens; propagation of Khadi to him meant carrying heavy loads for sale in the villages, even to the extent of impairing his shoulders: half-hearted effort went against his grain and was unknown to him.

Events and experiences however, made him believe that the Congress leadership was not sufficiently determined to eradicate the caste system; to end caste-based privileges; to take effective steps to ensure social justice and bring about equalisation of opportunities. The attitude of Congress leaders, including Mahathma Gandhi, to the Vaikom Agitation for temple entry which Periyar led; the discrimination against non-Brahmin inmates at the Cheranmadevi Gurukulam run with the support of the Congress; the non-acceptance of the principle of communal representation for which he moved a resolution in more than one annual conference of the Tamil Nadu Congress, left him disappointed and disillusioned. He sharpened his focus on eradication of the caste-system, abolition of social inequalities and promotion of equality of opportunities. In order to be free to persue these goals, he left the Congress in 1925.

Periyar's departure from the Congress and the formation of the Self Respect Movement by him, marked a decisive and momentous step in his life. His was from then on, a career of revolt, reform, iconoclasm and incessant struggle. Till the end, he was a crusader, uncompromising and unrelenting. His platform was one of social justice; equality of opportunities; humanism and dignity of man. It was a life that was never

dull, never routine, never one of rest and leisure; but was one of intense activity, with a succession of struggles each resembling a storm or an earthquake causing reverberations and receiving responses throughout the length and breadth of Tamil Nadu.

He intensified his demand for communal representation in education and employment, a measure that he considered the Magna Carta for the weak and the downtrodden; rallied the Non-Brahmins and organised the first provincial conference to articulate their claims; on this issue, he made common cause with the Justice Party, which formulated the communal G.O. in 1921, reiterated it in 1922 and 1924, and it was implemented in tangible form on the earnest efforts of Mr. S. MUTHAIYA MUDALIAR, a Minister in the independent Government of Dr. P. SUBBARAYAN in 1928. Periyar was also pleased with many other progressive measures ushered in by the Justice Party, such as the establishment of a large number of primary schools in villages, the denial of government grant to schools that practised discrimination against Harijan students and the abolition of the institution of Devadhasis or Temple Girls. He extended strong support to the

Justice Party and was elected its President in 1938, even as he was in prison.

During the period between 1925 and 1935, Periyar started a number of Journals; Kudi Arasu in 1925; Dravidan in 1927, Revolt in English in 1928; Puratchi in 1933; Pahuththarivu, as a weekly and daily in 1934 and Pahuththarivu as a monthly in 1935, to carry his message to the people. In 1937 he took over Viduthalai, a daily started by the Justice Party.

In the elections of 1937, the Congress won with an overwhelming majority, and Rajaji became the head of the Government in the then Madras Presidency. The introduction of Hindi as a compulsory subject by Rajaji in 1938, and Periyar's historic agitation against the move, paved the way for discussions and demands in terms of separation and the eventual emergence of the Dravidian Movement. What Periyar started as a fight against social inequalities, casteism, and the dominance of Brahmins in education and employment, gradually took a racial connotation and came to be viewed as a

North-South, and Aryan-Dravidian conflict. In this context, Anna became a major factor in shaping and formulating the policies of the Self Respect Movement and the Justice party. Anna interpreted many of Periyar's policies and programmes against the background of historical facts and the literary traditions of the Tamils. These developments led to the founding of the Dravidar Kazhagam in 1944. This step meant an intensification of Periyar's struggle against Brahminism: greater emphasis on the cultural, economic and political interests of the South and a demand for self-determination. Though Periyar spoke on behalf of the Dravidian South, his following was essentially confined to Tamil nadu. Economic and political issues figured prominently on the D.K. platform in the Forties. Periyar's remarriage with Maniammai, and Anna's disapproval of the event, leading to a break with Periyar, brought about the split of the D.K. and the birth of the Dravida Munnetra Kazhagam (D.M.K.,) under the leadership of Anna. Periyar again began to concentrate on his fight against social evils, casteism, orthodoxy, superstition and the imposition of Hindi.

Communal representation in education and employment was a principle that Periyar held dear to his heart. He believed that education and equalisation of opportunities were the only two weapons to fight the humiliating and cruel inequities perpetrated over millennia and sought to be continued further. He rose in anger and fury, and organised a state-wide agitation when the communal G.O. of the then Madras State, for which he had pleaded and fought ceaselessly since 1921, and which was in operation from 1929, was struck down by the Madras High Court in 1950 as Ultra-vires the Constitution of India, and the judgement was upheld by the Supreme Court. The widespread resentment in the Southern States, Periyar's leadership in rallying the forces for social justice, and Kamaraj's support for the protection of the weaker sections brought about the first amendment to the Indian Constitution in 1951, and the inclusion of the following clause:

Article (15) (4): Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

During the period 1952-54, Rajaji, who was the Chief Minister of Madras State, introduced an educational reform by which school children would spend half the day in the school and devote the remaining half for occupying themselves in productive work being done by their parentage. Periyar opposed it as an attempt at perpetuating caste-based occupation. The scheme met with wide-spread opposition and was withdrawn when Rajaji resigned his office in 1954.

Periyar kept alive his opposition to Hindi and carried on a campaign of erasing Hindi letters from the name-boards of railway stations in 1952, 1953 and 1954. He organised a move, in 1953, to break the idols of Ganesha in important towns of Tamil Nadu. However, after Kamaraj became the Chief Minister of Tamil Nadu, he tended to support the Congress Government, headed by him, as he believed that the interests of Dravidians were safe in his hands. He extended wholehearted support to Kamaraj and his Government. A major struggle he threatened to launch during his regime was the one to burn the national flag to protest against moves on the part of the Government of India to impose Hindi; however, he suspended the agitation in deference to an assurance from Kamaraj that Hindi would not be a compulsory subject. In 1957, he organised an agitation to burn certain sections of the Constitution of India, declaring that the document was a tool to preserve and perpetuate the caste system and the caste-based inequities and privileges. A few thousands of his followers who took part, underwent prison terms ranging from a few months to years.

In all his agitations and struggles, he consistently eschewed violence. He denounced in unequivocal language attempts at damaging property during protest marches and agitations. He was essentially for respecting the law and viewed with great disfavour any attempt at disturbing the normal life of the community. He was for the observance of a code of conduct and the adherence to certain norms even in organising agitations and protests. However, speeches made by him in 1957, at Kulithalai and Pasupathipalayam, were found inflammatory and capable of inciting people to communal violence, and Periyar underwent a prison term for six months in 1957-58.

The triumph of the D.M.K. in the 1967 elections, and the formation of Government by Anna, was to Periyar a defeat in a narrow sense, since he strongly supported Kamaraj and the Congress party in the elections. However, Anna in an unexpected, but under-standable move, called on Periyar and announced the dedication of his Government to him and all that he stood for by way of social reform, social justice and respect for human personality. The resounding victory for the D.M.K. was unique in the history of democracy inasmuch as a radical reformer like Periyar, who denied God, condemned religion, and went against popular faith, found himself accepted and acclaimed by the masses and the Government in power in his own life time. The period after 1967 was full of honours, recognition and mass expression of thankfulness. For his part, he continued to be active, carrying his message through numerous meetings and periodic writings, and registering his protests through agitations. Periyar breathed his last at the Christian Medical College Hospital, Vellore, on 24-12-1973 and was buried at Periyar Thidal with state honours.

Periyar remained a fighter all through his life and fought his battles on many fronts. Though his formal education was modest, the opportunities he had, to listen to learned discourses with which his parents were associated, his own reading in latter years and his travels abroad and within the country gave him breadth of knowledge and depth of insight. Periyar had the benefit of visiting foreign countries both in the East and in the West. During 1929-30, he toured in Singapore and Malaya; in 1931 he spent eleven months in Europe visiting among other countries Germany, the U.S.S.R., France and England. In 1954, he went to Burma to attend the 2500th anniversary celebration of the Buddha.

The streak of rationalism was evident in him from his youth. The following observation by Periyar is significant:

“I have not believed in caste, or practised any religion since my youth. I might have put up appearances of conformity where obligatory. Similarly, I have had neither fear for, nor faith in, God. I would not have desisted from doing something I wanted to do, fearing God's anger or divine punishment; similarly I would not have done anything against my will to please or receive

favours from God."

Periyar was not an intellectual of any higher study, postulating and enunciating theories about the heaven and earth, but an active field worker who carried his message to the people, and delivered it in a language that was understood by the illiterate millions, and through methods that were appropriate to them. The apparent crudeness of some of his techniques in the eyes of the elite, is to be viewed against this background. To prove to the masses that the idols of gods were nothing more than the stone or bronze they are made of, he broke the idols of Ganesha, burnt pictures of Rama and denigrated the objects of worship. He exposed claims of superhuman powers, ridiculed the Puranic (Mythological) stories, and carried the torch of knowledge, enquiry and logic to the humblest of villages and the lowliest of citizens. Awakening the common man, encouraging and motivating him to think on his own, and removing the shackles and chains on his mind, continued to be his main mission till the very end.

Periyar believed that education enfranchise, and that the key to human liberation from intellectual, economic, social and political bondage was to be found in education. Equalisation of opportunities for education continued to be the corner-stone of his struggle from the beginning. The single most important issue on which he left the Congress was the principle of Communal Representation in education and employment. In his long public life, he might have made adjustments; shown accommodation and reconciled with differences in policies here and there for the sake of certain larger interests; but he never made any compromise on Communal Representation; never supported any party, never allied with any leader who did not subscribe to this principle. He was convinced that there was no such thing as liberation for the ignorant: to them, freedom from one bondage would only mean submission to another. The ignorant would only change their masters and not shed them. In the history of the resurgence of India in the twentieth century. Periyar would come to be acknowledged as the pioneer and architect of the broad measures for equalisation of opportunities in education and employment.

Periyar considered the caste system the cancer of the Indian society. To

him, nothing was more important than putting an end to this abomination. He waged a relentless war against the caste system, especially against the practice of untouchability, and all its manifestations in the society. Temple-entry, abolition of caste-based discrimination in hotels and restaurants, inter-caste marriage, priesthood on the basis of preparation and not by birth, and the use of the language of the people for worship, instead of Sanskrit, were some of the positive measures for which he pleaded and fought throughout his life.

Periyar was a humanist: he had no particular emotional attachment to any language or race, no faith in any religion, no preference for any caste no unquestioning commitment to any political philosophy. He judged and evaluated everything on the basis of its usefulness, functional efficiency and equity. In a rational humanist like him, what appears to be the consistent hostility towards the Brahmins might seem somewhat irreconcilable. Periyar was convinced somehow, beyond doubt, that casteism was identical with Hinduism and Hinduism to him meant Brahminism and supremacy of the Brahmins. Consequently, his fervour for a casteless society, and his crusade against the caste system and its pervasive influence, made him denounce Hinduism as the source of this evil and Brahmins as the early authors and subtle perpetrators of this cancerous stratification.

Periyar sincerely believed that the Hindu mythologies, Puranas, stories about gods divine personages and devils, and the practices obtaining in Hindu temples, were clever innovations and strategies to integrate faith in God with acceptance of the caste system and a Brahmin-dominated culture. He came down heavily therefore on the Hindu Gods, mythologies, and rituals. He saw them all as an outrage on human dignity and an unpardonable crime on humanity perpetrated over 3000 years and sought to be preserved in the name of rituals, tradition, culture and religion. He observed almost no restraint in demonstrating his contempt and expressing his anger. His mood was one of smashing the obsolete order, melting the ruins and pouring them into a new mould to forge a new order, a new society founded on reason, equity and dignity of humanity.

It may be said in general that he was the willing and self-appointed

champion of the causes of all those who were under-privileged. His struggle for the cause of women has perhaps few parallels in the history of women's liberation in India. Child marriage, widowhood, dowry, the male-domination, the myths and Puranas that weave stories extolling servility in women as virtue, were ridiculed, condemned and exposed by him day in and day out, in public meetings, marriage ceremonies, political platforms and writings. He saw clearly that the continuous occupation of women in bearing and bringing up children was the main cause of their confinement to the home and their complete dependence on men. He saw contraception as the most effective tool of women's liberation and was the earliest to advocate family-planning. He introduced the concept of 'Self-respect Marriage', which stressed the equality of sexes, looked at family life as one of partnership and discarded all rituals that implied subordination of women to men. In the Self Respect Movement, women played a prominent role. In the resolutions adopted in the conferences organised by him, those concerning the rights and privileges of women were given pride of place. He advocated, with feeling and forcefulness, widow remarriage. When his own niece became a widow in her youth, Periyar set an example by arranging for her remarriage, defying all his orthodox relatives. At the Self Respect Conferences in 1929 and 1930, women's right to divorce and to have property was emphasised. It is but appropriate that the title of Periyar, though in occasional use earlier, was officially conferred on him only at a women's conference held in Madras, in November 1938.

His interest in politics per se was really secondary. His main concern was social reform. Politics is the game of those who, among other things, aspire for power, Periyar was unwaveringly against fighting elections and capturing power. Since he resigned his Chairmanship of the Erode Municipality in 1919, till his death in 1973, he had stoutly refused to seek or accept power. In 1940, and in 1942, he was twice asked to take up the Chief Ministership of the Madras Presidency. He declined, saying that acceptance of office would be an impediment to his struggle for reform.

After he left the Congress, political interest in him revived only when he opposed Hindi and led the agitation against it. Periyar had grave reservations about the Indian languages in general as media of modern knowledge. The

absence of literature in Science and Technology and the abundance of Puranas and myths in Indian languages have been Periyar's great concern. He was sceptical about the efficacy of any Indian language as a modern tool and therefore unambiguously and strongly advocated the use and study of English. He opposed Hindi-speaking people, and Hindi as a language is even less developed than other Indian languages.

He bestowed his thought on the development of Tamil to meet the needs of the era of Science and Technology, and suggested script reform as one of the measures. He himself introduced some changes in 1934. These were officially accepted by the Government of Tamil Nadu in 1979, and the reform since then has become regularised. He was indifferent to , or critical of, many of the literary works in Tamil, but he was a pioneer in projecting the Kural to the public at large as a work depicting more closely the way of life of the Tamils.

He feared the domination of the North over the South in an independent India, and therefore advocated a separate political identity for Tamil Nadu though he used the term Dravidasthan. However, his political interest took a secondary place, and he concentrated on his struggle for social reform and social justice though he kept up his relentless fight against Hindi.

The D.M.K. under Anna, gave precedence to political issues over policies of social reform and the split of the D.K. resulted in one concentrating on the social front and the other on essentially political issues. When the D.M.K. gave up the separation-demand, following the Chinese invasion, the emphasis came to be on autonomy for the States and on the Federal concept. In general, the effort of the Dravidian Movement has been, and even to-day is, to claim for the Tamil language and culture, which are as ancient as, or even more ancient than Sanskrit, a recognition and an identity commensurate with their past.

Periyar courted imprisonment more than ten times; three times in 1922; and in 1924, when he was in the Congress. Later he underwent prison-terms, or was arrested and imprisoned in 1922; 1938, 1948, 1949, 1950, 1957 and 1960. Agitation against Hindi, temple entry, resistance to discrimination on

the basis of caste in hotels and restaurants, protest against certain provisions in the Constitution and attempt at burning the Constitution or the National Flag were among the main battles that put him behind bars on most of the occasions.

Periyar was a rationalist with a difference. He was all the time a field-worker. His audience ranged from intellectuals, to illiterate masses from the slums and remote villages. He took examples from their

day-to-day practices, dealt with them in detail, explained himself in a language intelligible to them, and exposed the patent follies in their faiths, beliefs and practices. He was not interested in the philosophical niceties of the many Hindu concepts. These were merely of theoretical interest and were confined to academics, intellectuals, and a limited number of persons in the upper strata of society. His concern was in what is believed and observed by the people in their day-to-day life. Religion in the Hindu society is one of rituals, ceremonies and observances. He wanted to bring about a change in them . His objective and ambition were essentially one of modernising the society and bringing it in tune with the ideals and values relevant to the times.

Periyar kept an open mind and was refreshingly resilient in accepting and absorbing changes. While he was alert and responsive to new developments, he did not rely on any authority ancient or modern for his views. The opinions expressed and the measures advocated by him were essentially the results of his own experience, observation and contemplation. He judged every issue using simple criteria. His approach to and analysis of any issue, can be summarised in the following questions:

* Is it fair and just to all concerned?

* Does it stand to reason?

* Is it in tune with natural inclinations of men and women?

If it is not, is it necessary to adopt it or follow it for human welfare and progress on a long-term basis?

* Will it promote human endeavour?

* Will it contribute to human progress?

When an issue failed his tests, he never once wavered in his grim determination to oppose it. He stood steadfastly by the following announcement he made through 'Kudi Arasu' - Tamil Weekly in 1925:

Feelings of self-respect and brotherhood must blossom in the society; inequalities and thoughts of one being high and other low in birth must be eliminated. Caste feuds and conflicts must disappear. We shall strive hard to propagate these views. **WE SHALL FEARLESSLY AND WITHOUT DISCRIMINATING BETWEEN FRIENDS AND FOES CONDEMN EVERYONE WHO MIGHT OPPOSE AND ATTACK US IN THIS REGARD.**

In general, he took it on his shoulders to fight against every form of oppression, every form of exploitation, every practice that hurts human dignity, every belief that inhibits human effort and human endeavour. **FOR ONE LIKE HIM WHOSE PHILOSOPHY IS BROAD HUMANISM, AND WHOSE OBJECTIVES ARE HUMAN WELFARE AND HUMAN PROGRESS, THE QUESTION OF HATING ANY COMMUNITY REALLY DOES NOT ARISE.** He opposed the Brahmins when he felt that they have been oppressing the Non-Brahmin community. He opposed and condemned the male members of the Brahmin and non-Brahmin communities alike, when he saw the injustice they were doing to the women-folk in general. He criticised bitterly the Non-Brahmin caste-Hindus when he found them ill-treating and humilitating the members of the scheduled caste. In general, he was always on the side of the weaker sections of the community. He pleaded and fought for their cause, without being approached or asked.

In his long public-life, he opposed many leaders and political parties and supported many individuals and institutions. On a later date, he supported those that he once opposed and also opposed those that he once supported. His critics and detractors see inconsistency or opportunism in the stands taken by Periyar. He was never inconsistent; his goals were clear in his

mind; he worked towards them with a single-minded devotion. He welcomed support for his struggle from wherever it came; whenever he found that an individual leader or a party would help his cause, he also lent support. For example, Communal Representation was dear to his heart and he never supported , nor ever spared any leader or party that went against the principle of communal representation. Similarly, he believed that a reform movement should not aspire for power and fight elections. On more than one occasion, the highest of the offices available at that time in the State was offered to him. He consistently turned down such offers and kept his followers away from fighting elections. Inconsistency, if any, was superficial. There was an underlying current of purposiveness in his strategy, a direction in his journey and they were in harmony with his objectives.

He had in him in full measure the essential traits of great men. He allowed no gap between what he preached and practised. It was not merely his writings and speeches that conveyed his message; his own life and work unmistakably radiated his convictions. One can never find even a trace of hypocrisy in him; duplicity in word and deed was with him an unknown phenomenon. His was a life as transparent as crystal glass: there was nothing to hide, nothing to withhold.

The cornerstone of his virtue was his simple living. His ambitions were high; but his wants were modest; he kept them to the barest minimum. He was free from addiction of any kind. He dressed in the simplest piece of cotton material; ate whatever was served: slept anywhere when he needed rest. Perhaps no saint, no ascetic would have reduced his needs of comfort to such an irreducible minimum as Periyar did. While he had no great admiration for a life of asceticism, and never supported renunciation, his was a life of asceticism and renunciation, excepting that he did not choose to starve or sleep on a bed of thorns.

Periyar identified himself indistinguishably with the masses. His time, effort and thought were totally devoted to the task of bringing about an awakening among them, to set them thinking. In the 93rd year of his life, he travelled for 183 days and delivered 249 speeches; in the 94th year, he toured for 177 days and delivered 229 speeches. A life so active physically and

mentally in so advanced an age is truly rare in human history.

After 50 years of tireless striving, hard struggle and massive educational efforts through speeches, writings and demonstrations, he left behind him a society vastly different from the one he inherited - more alert, more questioning, less gullible, better educated, more modern and in general closer to the take off point for a state of living that would be richer in all respects.

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Brief Bio-Data of Prof. V.C. Kulandai Swamy

Prof. V.C. Kulandai Swamy obtained M. Tech., from I.I.T., Kharagpur and Ph.D., in Hydrology and Water Resources, from the University of Illinois, U.S.A. Starting his career as a teacher and researcher, he was Assistant Professor, Professor and Dean of Post Graduate Studies in the College of Engineering (now Anna University), Madras: has made outstanding contributions in Hydrology. A general equation derived by him and a model based on it for Rainfall Runoff studies is known as 'Kulandaiswamy Model' and is quoted widely in Hydrologic literature. He was a Member of the UNESCO Planning Group (1978) for the preparation of the Second Six Year Plan (1981-86) of the International Hydrological Programme (IHP) and UNESCO Adviser/Expert (1979-81) in Hydraulics and Hydrology. He has authored over sixty research reports and papers in the field of Hydrology and Education.

Later, he moved to Educational Planning, Development and Administration; was successively Director of Technical Education; VIce-Chancellor, Madurai Kamaraj University (1978-79); Vice-Chancellor, Anna University, Madras for three successive terms (1981-90), and VIce-Chancellor, Indira Gandhi National Open University, New Delhi (1990-94). Currently he is the Chairman (Honorary) of the Tamil Virtual University Society.

He has been a member/chairman of a number of academic bodies, working groups and expert committees at the national and international levels in Hydrology, Technical Education, General Education and Distance Education. Mention may be made of a few: Member, University Grants Commission (UGC) India for two terms; All India Council for Technical Education (AICTE) and Joint Council for Vocational Education; Vice-President of the International Council for Distance Education (ICDE) for Asia; President of the Association of India Universities (AIU); President of the Association of Commonwealth Universities (ACU), London for a brief period; President of the Indian Society for Technical Education, New Delhi for two terms.

He is currently, among others, VIce Chairman, Institute of Asian Studies, Chennai; Chairman, Tamil Academy, Chennai; and Vice-Chairman, International Association for Tamil Research with registered Head Quarters at PARIS.

He is a Fellow of the Institution of Engineers (India); Indian National Academy of Engineering; Indian Academy of Sciences and Computer Society of India.

He has long been interested in modernising Tamil to serve as a medium for Science and Technology. His consistent advocacy of Script Reform in Tamil for easy learning deserves particular mention; he was made the Chairman of a Committee constituted by the Government of Tamil Nadu for Script Reform.

He is a recipient of many distinctions and awards: Honrary D.Litt / D.Sc., from seven Universities i.e., D.Litt., (Honoris Causa), University of Jaffna, Sri Lanka for his literary contributions, 1980; D.Sc., (Honoris Causa), Alagappa University, Karaikkudi, Tamil Nadu, 1997; D.Litt., (Honoris Causa), Pondicherry University, 1997; Ph.D., (Honoris Causa), Jawaharlal Nehru Technical University, Hyderabad, Andhra Pradesh, 1999; D.Litt., (Honoris Causa), Indira Gandhi National Open University, New Delhi, 2000; D.Litt., (Honoris Causa), Karnataka State Open University, Mysore, 2002; and D.Litt., (Honoris Causa) Dr. B.R. Ambedkar Open University, Hyderabad, 2002; Indira Gandhi National Integration Award (1988) and the Central Board of Irrigation and Power Diamond Jubilee Award (1991). The institution of Engineers (India) conferred on him the recognition of one of the eminent “Engineering Personalities of India” (1991). The University Grants Commission (UGC) conferred on him Pranavananda Award for 1990 for Education.

Besides being an educationist and technologist, he is a writer of standing in Tamil and was the recipient of the national honour of Sahitya Akademi Award for the year 1988. The Government of Tamil Nadu chose him for the prestigious Thiruvalluvar Award for 1998 which carries a citation, a medallion and a cash award of Rs. one lakh in recognition of his contribution

to Tamil literature.

The Commonwealth of Learning, Vancouver, Canada honoured him during its Decennium Celebration and ‘Pan Commonwealth Forum on Open Learning’ (1-5, March 1999) at Brunei by making him an ‘Honorary Fellow of the Commonwealth of Learning’ in recognition of his outstanding contributions to distance education and open learning in India and in the Commonwealth countries.

He was conferred the national honour of PADMASHRI (1992) by the President of India for his contributions to ‘Science and Education’ and PADMA BHUSHAN (2002) for his contributions to ‘Engineering and Science’. He was conferred the DISTINGUISHED ALUMNUS AWARD (2003) by I.I.T. Kharagpur.

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GENESIS OFSELF-RESPECT MOVEMENT

I started a movement and named it as the ‘Self-Respect Movement’ in 1925. It is known to all. I am bound to state why it was started. Many may like to know the objectives of the movement. At the outset, I must say a few words about myself. Then only it will be possible to conclude whether what I did was right or wrong.

I had no feelings about caste or religion from my childhood days. In other words I did not follow them. But when circumstances forced me I pretended to observe them. Similarly I had no faith in God. In all matters I did, I never thought whether God would punish me! I did not do anything thinking that it would please God. In my early years, I had no remembrance I have ever believed in god or religion or caste really! I have to reminiscence about this many times in the past also. I do not know as to when I really lost faith in all these.

CASTE-FANATICISM EVEN IN DRINKING WATER

When I was just six years old, I was sent to a pial school. It was just at a short distance from my home in Erode. Around the school there were few houses inhabited by Chettiars, trading in oil. Oil mills were working always. A few people residing on platforms were manufacturing mats and baskets out of bamboo. Some Muslims too were residing in that area. It was clear that Chettiars, bamboo article makers and Muslims were dwelling in that area.

In those days, other caste people would not take any food in their houses. So before sending me to school I was advised not to move with these people. I was strictly warned not to eat or drink in their houses. If at all I felt thirsty, I was asked to take water from the teacher’s house. The teacher was a strict vegetarian. He belonged to a caste called ‘Odhuvar’. In his house a small girl used to place a brass tumbler on the ground, and pour water into it. I was instructed to lift the vessel and drink without sipping. After drinking I was asked to keep the vessel upside down. After that she would pour water on the vessel, lift it and then take it into the house. That was the normal practice

adopted in those days by high-caste Hindus to `purify' the vessel touched by a person belonging to a low-caste.

Because I was not allowed to sip water from the vessel, a part of the water would fall on my body. Only a little water would go into the mouth. Some times water would enter my nose and cause trouble. I had to spit out water instantly. Sometimes the girl would get angry on seeing this. So I decided not to take water from the house of the teacher.

The boys of Vania Chettiar community never went to the teacher's house for drinking water. They will stand in the class, show their thumbs and the teacher would let them go out and return soon. They would take water from the Chettiars' houses nearby.

One day I thought that I could join them and take water in a Chettiar's house. When a Chettiar boy showed his thumb I also stood up and showed my thumb. The teacher permitted both of us to leave the class. The teacher asked me where I was running to. "For drinking water" I replied. "Are you going with him?" asked my Master. So I went to the teacher's house. When I returned, my body was wet. My dhotis too were partly drenched in water. Next day I decided to accompany a Chettiar boy for drinking water. I made the necessary arrangement previously. I stood up in the class first and showed my pointing finger as though I am going out to pass urine. The teacher nodded his head. I went out and stood behind the house of the teacher. The Chettiar boy took the permission from the teacher to quench his thirst. He came out. We both joined together and ran up to his house. He brought me a glass of water.

PUNISHMENT FOR MOVING WITH LOW CASTES

I drank that water by sipping, as I would do in my house. Seeing this the lady of the house asked me whether I would not be punished for drinking water in her house. I said no one in my house would take me to task. She asked my friend Palaniappan to wash the glass I used. Then I ran back to the school.

On another occasion I drank the water in the house of a person who made bamboo articles. Gradually I began to taste the dishes prepared in their houses. Somehow this matter reached my house. At that time my family was very rich. Our people were observing the rituals like orthodox Brahmins. Always there was talk of divinity in my house. But my father was not much worried. He simply chided me saying ‘ Don’t behave like that again.’ But my mother was very much perturbed. She would feel as though she had lost something precious. But nothing stood in my way. I even ate whatever the Muslim boys offered me. My parents came to know about this also. By this time my school career was stopped. I was then only ten years old.

I was very closely associated with those with whom I should not. I was not expected to move freely. My close movement with communities, which were considered low and despicable, was the main impediment to my education. I was considered to be a ruffian because of my movements and behaviour. My feet were chained to logs of wood. Yet I used to move about with my usual company. This continued for fifteen days!. I used to carry the logs on my shoulder and go about on my usual rounds. At last I was taken away from that school and sent to a government school. Even there I was stopped in two years. I was only 12 years at that time.

RATIONAL QUESTIONS TO RELIGIOUS PREACHERS

I was sent to our own business shop. My work was to mark the bags and auction the goods. During my leisure time, I took keen interest in discussing the puranas (mythologies). In those days Sanyasis (Saints), Bhagavathars, religious mendicants had great sway over our family. I disliked them. I used to heckle them and make fun of what they said. I used to pester them with questions and make them feel embarassed. Gradually this practice led to my taking interest in chatting. This also helped me to spend my leisure time usefully. In fact this practice gave me lively interest.

Moreover the religious pundits (scholars) of Vaishnavism and Saivism were performing ‘Kalatshepams’ (Story Discourse with songs) in our house. This was done to gain a status and name in the society, as my family was rolling in money. My mother used to hear the religious discourses with

devotion. My father was simply pleased with all these. So far as I was concerned, I naturally, learnt all about the Hindu religion and its puranas. I used to put a volley of questions to the pundits. For some, they struggled to answer. Different pundits gave different clarifications. This made me more enthusiastic and incisive. Neighbours were struck with my intelligence. Though sometimes my father felt annoyed, in his heart of hearts, he appreciated my brilliance.

Out of all these I began to lose faith in castes, religions, God and Sastras (Hindu Doctrines).

NOT A VICTIM TO LIQUORS

It is said that one's association and surrounding, give scope to the individual to determine one's life, mission and ideals. By experience it may be true. But in no field of activity I was influenced by association or surrounding. On the contrary I was never a victim of my surrounding and association . Let me explain this further. When I was in my youth I was surrounded by friends who were mostly accustomed to drink. This was during the period when I was 20 to 30 years of age. Further the government officers, Zamindars and Mirasdars who were very affectionate also had the habit of consuming liquor. Many nights I used to enjoy their Company and take leave of them in the morning. Every night I used to spend Rs.40, 50,60 on liquor like brandy. I would myself mix the liquor with soda in glasses and offer them as a mark of respect. When they got intoxicated some of them used to spit the liquor on me. On one occasion, a deputy collector and a salt commissioner pushed me to the ground and forcibly tried to pour liquor into my mouth. I say this to prove that association or surrounding had no power to influence me, I never had the interest to taste any liquor. Yet my wife used to suspect me because of my association and surroundings. She would ask me to open my mouth and try to smell whether I had consumed any liquor. Then only she would be satisfied.

Inspite of my being associated with this sort of society, I was very successful in my business. My father reposed great confidence in me. He removed the name board of the shop bearing his name and replaced it with

my name. Even in public matters he deputed me to represent him.

The works of temples and devasthanams were conducted as if they were purely personal affairs In this aspect also my father made me prominent. By doing this, he expected a change in my life. He might have thought that I would become religious and have faith in god.

I acted as the secretary and president of the DevasthanaCommittee.

ERADICATING EVILS OF CASTE AND RELIGION

While the matters were such, whatever responsibility I accepted, I did the duties as they should be done. Even in matters which I disbelieved, I was very honest, sincere and more careful.

My real interest and resolve slowly grew towards eradicating the evils of caste and religion. Even in that lofty ideal, I did not deem that I would be the only fit person to do it. Somehow we were leading a very happy life. Without depending on anyone for anything our family flourished. What else is needed for a happy life. In other words, a man needs a healthy body and determination to work hard for his ideals. He should not be lazy or dependent on others for anything.

One should not change or give up his ideals for selfish gains or for getting the favour of others. A man must have such a freedom to pursue his ideals till his death.

I think I had that freedom and unique status. It is this freedom I enjoy and values most, that enables me to pursue my ideals. I am in no way blindly resolute.

If my senses are sensitive at the time of my death, I would feel happy about my life and die peacefully. I will be completely satisfied. I will not have any grouse or complaint. I will not feel that I have left anything unfinished.

Because I am alive, my life must have some work. There is no life

without work. My mission was decided by me. I resolved to eradicate the evils of casteism. I decided to crusade against god and superstitions. My aim was to work with interest for the welfare of the society. I do, what all I can to better the society. When this feeling gradually developed, I took it as my full time life-work to reform the society.

WHY SELF-RESPECT MOVEMENT WAS STARTED?

I started the Self – Respect Movement with the same motive. If my ambition is fulfilled the class hatred in society will cease. Individuals will have no grievances. All these may exist in society merely for recreation! Even as people play or gamble on holidays, meet with dejection, worries, dissatisfaction, by nature's action the society may be unnecessarily annoyed. It is common not only to human beings but to all living beings. So any man will have to face the good and the bad in life. With awareness of this I have launched the movement. This is otherwise interpreted as 'Nish Kamiya Karma', that is discharging duties without expecting good reward. Why should any one do so? When a man does something expecting some good, he will have to meet with worries. But in reality a living being has to choose some work or other. I have undertaken the Self-Respect movement as the work for me in life. But in this work I did not get myself dejected. It always gives me interest .

The philosophy of Self-Respect Movement is known to the world. The cause and effect theory is accepted by the wise world. The human being seeks the reasons for everything. He has begun to conduct research of nature. A life with ignorance is considered as a slave's life. This is the doctrine of Self – Respect Movement. Before doing anything, one should think whether it is right or wrong, see the causes, analyse things, do research, and respect the truths. This is what the Self-Respect means. Freedom and Self-Respect are closely related.

Those who are for freedom today are neglecting the self-respect and human dignity of man. This is nothing but absurd. Without self-respect there will be no good of freedom.

It is the self-respect ideal that commands feelings of freedom. The freedom of the self-respect prevails strikingly. But the freedom of the real freedom lovers will not be clear even to himself. Even if he understands, it may be only in the case of particular thing.

WRONG CONCEPTIONS OF GANDHI

For example, take the concept of political freedom. Mr. Gandhi and Mr. Jawaharlal are the two luminaries in politics.

Gandhi says, revitalising Hinduism and old method of Varnasharma Dharma (Code of Casteism) is freedom. Deliverance from British rule is considered as freedom. Prevalent sorrows in the human society can not be wiped out because, that freedom will create more problems than solve some. It is said that British subjects enjoy the greatest freedom. But you know the king himself had to abdicate the crown to marry the lady he loved and that too it was precipitated by the so-called elected representatives. If it is so, do you believe that there will be any self-respect in the freedom of Gandhi or Nehru? Do you think the British king would have forfeited the right to marry, if there was self-respect with freedom? There is nothing so precious to man in life as self-respect and basic human right.

Though the Self-Respect Movement made a very humble beginning, it had to face many obstacles and repression. At many stages, there were critical dangers. Why? The Self-Respect Movement has created a stir in Tamil Nadu, Malayala Nadu, Andhra Nadu in the social sphere. It has made Gandhi also do somersaults. Men are now demanding rights. High and low caste significations are fast fading away. Bible and Quran are now given new interpretations. If only congress had not counteracted, the Self-Respect Movement would have spread even throughout the length and breadth of India. Brahminism would have been completely routed and effaced out of existence.

We are going to propagate the ideals all over India. Now our youths are eager to undertake the task.

Youths, get ready for the task!

SELF–RESPECT AND GOD AND RELIGION

Religion is the sum of the rules related to cooperative living and code of conduct needed for a society. Self-Respect Movement is not against such a harmoneous society. Even if it is said that religion is needed to reach god we will not interfere. It is after all an individual's personal affair.

But, if religion destroys the wisdom in the society, if it endangers the self-respect, if humanity is differentiated as high and low, if it brings disunity and demolishes freedom, our Self-Respect Movement will not leave it. Take for example numerous religions. Let us not worry about the religions of foreigners. Let us consider Hinduism, which is said to be our religion of India.

Is there any other reason for Indians to be so disunited? Is not Hinduism responsible for the creation of so many divisions and differences? Is not Hinduism responsible for the creation of so many castes, that too some as high and some as low? The Vedas and Sastras (Hindu Doctrines) prove these. If we are to get rid of castes and un-touchability without converting to other religions like Islam, think over whether anyone else except Brahmin is enjoying so much facility and freedom in social and economic fields. What else is needed to prove that Hindu religion should be destroyed? No one thinks about what religion has done to humanity.

The evils caused by the intoxicating drinks are lesser, when compared to the evils caused by religious fanaticism. Liquor spoils only when consumed. Religion spoils you the moment you think of it.

Religion not only creates the high and low discrimination in our social life, but also establishes high and low discrimination in our economy. Think over!. Has not religion created a separate class of people who are hard working and a separate class of people who enjoy without any hard work?

The wealth of the world is denied to the toiling masses. Lazy fellows who

do not exert or work are able to enjoy the wealth of the world. Is it not because of religion? Common man is in poverty. He is made a slave, a low caste and heinous human being. Those who have got exemption to work by religion are free from worries and are able to amass wealth and subordinate all others on account of this religion.

NO CASTEISM AMONG BIRDS OR ANIMALS

Birds, animals, worms, which are considered to be devoid of rationalism do not create castes, differences as high and low, in their own species. But man considered to be a rational being is suffering from all these because of religion.

Amongst dogs you don't have a brahmin dog and pariah (untouchable) dog. Among donkeys and monkeys we do not find. But amongst men you have. Why? Is it not because of our religion? How many years old is Hinduism? What good has it done to Society so far.? The low caste existed even in the days of Rama who was considered as an incarnation of god. In the days of King Harichander there existed a Pariah (Untouchable) in the burial ground. Selling away one's wife too was prevalent. To this day these evils are seen in our society. How are we to say that Hindu religion helped the people to progress?

See, what foolish notions are taught to the people by religion. The dead bodies are burnt to ashes and the ashes are immersed in water. But they are believed to be alive. The descendants of the dead hand over rice, dholl, vegetables, foot - wear etc., to a Brahmin to be safely and surely passed over to the dead.

How are we to believe that a man has an iota of sense or ratlionalism in doing all these. Why should you give things only to Brahmins? Why should you fall at his feet? Why should you wash his feet and drink that water? If this is Hindu doctrine and philosophy, such a religion must go. Take the other rituals. Christening, house warming, marriage, puberty or anything, all are for Brahmin's gain. Do people of other religions and countries behave like this? We do not respect our knowledge nor are we ashmed of our actions. Are we

merely a mass of flesh and bones? Why should anybody get angry when I say all these to make you to think over. Who is responsible for our degradation? Is it religion or government?

ONE GOD OF CHRISTIANS - MUSLIMS

In the scientifically advanced world, we are talking of gods and their great deeds. This is nothing but barbarous. Because our enemies find no reasonable charges against us, they are calling us atheists, with a bad motive and to create mischief.

So far as god is concerned we find the Christians and Muslims, somewhat reformed from the olden days of barbarians. They say that there can be only one god. They say that it is beyond human comprehension. They say that god does good to those who are good and punishes those who are bad. They say that god has no name or shape. They talk of good qualities. We need not worry about their god. Wise people accept their gods because they feel that their god would serve the purpose of creating a better society. What about Hindus and their thousands of gods created by Brahmins.? Why should Hindus worship so many gods? How did they come? See what are all made as gods! From cow, horse, bullock, monkey, bandicoot, stone, birds, metals, paper, all are deemed as gods. When I was in Kasi (Varanasi in North India - a holy town for Hindus), I saw two dogs being worshipped. Moreover gods have wives, concubines, and prostitutes. These gods are believed to eat, sleep and reproduce. They also have marriages and funerals.

Let them attribute anything to these gods. Kidnapping girls, gods enjoying with prostitutes are celebrated as festivals. Crores of rupees are wasted for these. The precious time of the people is wasted. Think over, whether all these are things to be done in the 20th Century.

IDIOTIC MARRIAGES - EXPENSES - OFFERINGS

Should we not feel ashamed of all these? Is it just or right to call us atheists? If there are gods, should they be like this? Will any intelligent man accept this? Does god require all these things we do, as pooja (prayer),

offerings, marriages etc.,? Does any god approve all these? Seeing the gods as mere toys, we perform marriage thrice a year to them, why that? If gods really need wives, should we not find out what happened to the wives married last year? Were they divorced? Were they segregated? Have they deserted their husbands and ran away or have all died? Should we not think of all these? Why celebrate marriages every year for gods? Why Music, show, pomp and expenses? Do you know who eats the feast at marriages? How many festivals every year and at various places? What have we gained by all these? So far as our education is concerned 95% people are illiterate. In the world, our India is a very poor country. Should we not think why we should squander money in the name of god?

How many times do we perform poojas (prayers) and place offerings to god a day? How many measures of rice, dholl, and other articles are placed before god? People have no education, no work, no meal. Please consider how many crores of rupees are wasted year after year for celebrating Eakadasi, Arudra, Thai Poosam, Karthigai, and for visiting temples at Tirupathi, Thiruchendur and Rameswaram.

If we consider what pains are taken for these expenses, none could assert that gods have done good to our people in any manner. If the huge amount spent this way is diverted to other fields, we can run the government without taxes. If we create new industries and educational institutions we can solve the problems of illiteracy and unemployment. There will be no exploitation by foreign countries. Just to make a particular section of people (Brahmins) remain lazy and yet lead their lives well, why all others should bestow their hard earned money foolishly for all these?

How senselessly are we behaving in the name of god and devotion? How ugly do we seem when we carry the kavadi (a bent pole with metal vessels at both ends) on our shoulders! Wearing saffron colour cloth people roll in the streets! People shave their head, smear mud and ashes on the body! People prick themselves with small arrows into their tongue and other parts of body. People bathe in dirty water. All these in the name of god and devotion!

Moreover, milk, ghee, curd, honey, fruit, juices are being poured on the

stone idols. They flow into gutters. All eatables are wasted. Are we to see this as mere fun? Do all these gods need gold jewels worth crores? Are costly silk garments needed? Why tall towers and big compound walls? Why gold and silver 'Vimanas' ? Are they not public property? Does religious duty mean that we should waste money on idols and thus help the lazy Brahmins to loot our money, enabling their people to become Indian Administrative Service (I.A.S) Officers, Judges, State Diwans etc.? If all these are for god's blessings, should there be such gods? Think over.

o the Muslims follow this sort of worship of god? Do the Christians do? Will the rationalist Indian accept all these?

MONOPOLY OF BRAHMINS

When are we to get into the right path of devotion to god? When I ask this, the Brahmins dub us as atheists. Believing these Brahmins and their hirelings, the ignorant people raise the cry against us that god is in danger, religion is in danger! Is behaving in this barbarous way, theism or atheism? Whatever it be, we will not be cowed down by their hindering activities. Whatever we feel right, we will boldly say. We say Hindu religion and gods are dreadful diseases. Unless they are effaced out of existence our people cannot and country would not prosper. We say what we feel.

It is for you to think and act. We don't compel you to believe what all we say as the Brahmins do. They say that if anyone believes god he will go to heaven. If anyone does not believe he will go to hell.

When I left the Congress party in 1925, I realized that our politics was under the monopoly of Brahmins. In the name of struggle for freedom of India it is the Brahmins who played the major role. Their struggle was not for establishing a good government for the people. There was no common cause behind the struggle. I was for crushing the Brahmin monopoly. I realized that god, religion and castes make them strong to exploit others and lead a happy life. I started the Self-Respect Movement myself and enlisted the co-operation of others. Congress pursued a policy of concentrating only on political reform. It neglected the social field. In the name of implementing a

constructive programme, the Congress wanted to grab power and establish political domination. While my main aim was social reform and as I was doing my best to eradicate the evils in the name of god, religion, caste, dharma and sastras (Hindu Doctrines), I had to take steps to prevent Brahmin domination in politics.

My public life was multi-faced. My responsibilities increased. I had to swim against the current. My work was in fact a very tough one. If I counter the Brahmins politically, they made a march in the social field. If I countered them in the social field, they cleverly made a march in the political field. I had to arouse the feelings of the innocent Dravidian people in both the fields. I had to face a lot of difficulties in this task.

With all that, there was yet another trouble to me from my own men. Those who have become my followers attained maturity in many matters and gained publicity among the public. They became pawns in the hands of the enemies. Many actually opposed me and my work. I could only say that they did so as Prahaladan or Vibishanan did. After serving the public for 40 years I don't find any other reason for their acts. It is for the wise people to assess the value of my service in the past 40 years.

WHY DRAVIDIANS DEMAND EQUAL STATUS?

We find Brahmin-Sudra differentiation in temples, shrines, schools, public roads, hotels, etc. Were the high and low discriminations, created by us or by Brahmins? If any one should think over all these, no one will dare to call us communalists.

The Brahmins do not for a moment realise that it is wrong to lower us to disgraceful state and at the same time raising themselves as the highest and respectable. What all we demand is equal status with self respect. But this is considered as a great sin or blunder.

They call it a godly movement or theist movement by safeguarding Aryan doctrines and Varnasharama Dharma (Colour based casteism code), at the same time making others as Sudras and Untouchables. But our Movement

which stands for the destruction of Sudra name and untouchability is dubbed as atheists. They say that to talk with us (Dravidians) , or to see us is sinful. But they say it is not sinful to fall at their feet. They say it is not sinful to call them ‘Samy’.

They say it is not sinful to see or touch the things to be offered to Brahmins. Nothing should be distributed to us first, they say. They insist that we should take them only after they have touched and tasted. They say we go to heaven by prostrating before them and drinking the water after washing their feet. They tuck the sacred thread they wear in the ear as they pass urine or motion. They say that they escape pollution by this. They will wear the thread only after a bath or when they deem they are pure and clean. Similarly they tuck the thread in the ear when they talk to the Sudras. Is it all non-communalism? We are asked to close our mouth with the hand or anything, when we talk to them. They object to the sound waves touching them.

We can cite thousands of such examples. Yet they, who stand in the way of our progressive life call us communalists and atheists. Many of us forfeit our human rights. Many are afraid of Brahmins. We should deem it a duty to make our people aware of their rights.

Look at what is happening in our politics. The Congress movement, started to get posts for them, was named as a national movement. They (Brahmins) are heaping evils on us as partners. They help the govt., and occupy high posts fetching 1000, 2000, 5000, 10,000 rupees as salary. They live, by supporting the government enjoying its favour, to grab high positions in the courts and educational institutions.

When we aspire for any of these, the Brahmins say that we are not fit. When we want to get ourselves made fit, they say we are unpatriotic and communalistic.

So it is absolutely desirable to have a separate Movement for us. Only then we will be able to solve our problems. We need a Movement to face our difficulties. We need a Movement to find a solution to our problems. We should gain freedom with self-respect. We should all come together and work

hard in the Movement. Everyone should play his part in the Movement.

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PHILOSOPHY -

Periyar's Perception

(Speech delivered by Thanthai Periyar E.V. Ramasami, at the Salem Arts College, in 1947. Prof. Thiru. Ramasami, Principal of the College presided).

PHILOSOPHY-PERIYAR'S PERCEPTION

Today I am invited to address on behalf of the Philosophy

partment of the Salem College. Students, teachers, and many other citizens have assembled here. I do not deem it an easy task to address such an august audience. I do not know how far I would succeed in making you all understand and feel satisfied. Moreover, it is absolutely essential to talk about the philosophies and doctrines first and foremost. I feel that it is not an easy affair to discuss about philosophies and doctrines.

Philosophic understanding and philosophic expressions are true. To explain it further, it is an urge to see things as they are and understand them in their proper perspective. Shortly, it may be called the knowledge gained from natural experiences.

We are accustomed to differentiate philosophy from nature. It is hard for us to seek the truths as they are and it is extremely difficult to understand the meaning behind things. Let me illustrate it with an example. When we see a man, we see him and judge by appearance. The real man by nature is not seen. To see the man as "created" by nature is to see him without any changes and without any concealment as a naked man. Such an appearance, though true, will not be liked in the modern world. Moreover, it will be a source of repulsion and hatred causing a lot of inconveniences in life.

Similarly, if you try to see other things also in their true and real state, it will be hateful, uncomfortable and displeasing. That is the reason why some people say that man has to attain a certain stage in life to understand

philosophy.

That is the reason, why I mentioned that my interpretation of philosophy will be unpalatable to many people. There is a famous adage that he who boldly tells the unadulterated truths will become the arch enemy of many people. By this it is not meant that all people should be liars. It only indicates that the real truth and philosophy are prevalent in the society in a different form by nature and name. On account of this many truths are found to be unconvincing.

Naturally, the task of explaining any philosophy to the people is more or less a very delicate and difficult one. Moreover, the President of this meeting, while introducing me stated that I am an atheist, a hater of religions and an opponent of politicians. After all I am only an ordinary person. As such it is much more difficult for a man like me to interpret realities in the philosophic thoughts and doctrines.

Yet, I shall try my best to interpret philosophic realities, as a sort of my humble explanation to my critics. As I was deeply contemplating as to what to talk in this august gathering, the President referred to certain opinions about me and I deem it more than enough to deal with them in my speech.

Comrades! Anything may be considered either as insignificant or as a vital importance. I will tell you how! For ordinary people, god, religion and politics are not of much importance. They overlook the real significance of the philosophic doctrines behind them. But to the learned people they are of very great importance. So they take pains to understand even the minute details and propagate them.

We find all sorts of people attending the vocal recital by great musicians. Ordinary people listen to the words and ideas in the song and dispense with the music stating that “He sang in praise of god, or He sang about ladies.” They are content with that and feel satisfied about the music performance, they attended. But those who have a knowledge about the science of music, would be more keen in listening to the musical performance, they attended, to assess the extent to which the songster had mastered the minute details about

music. Because of their presence the songster would be very careful regarding his performance. That is why I stated in the beginning that whatever I talk may be considered as trivial by some and as most vital by some others.

GOD

The President referred to god and explained that he is capable of doing anything and everything. Referring to religion he said that religion is like a bridge to link man with god. This is not a religious meeting. This is a meeting to discuss about the philosophy in general. We have to discuss in detail the philosophy of god and religion and I wish to speak about it threadbare. I like to make a clean breast of all matters.

Many people are of the opinion that I am an atheist and a non-believer in religion. Many have exposed it openly. I would be really happy if the atheists had expressed so. If the theists feel like that I can only pity them. Not only that. I would indeed be sorry to live amongst such people. If I am to feel it delicate to express my views frankly in this meeting which is convened to discuss about the true philosophy, it would amount to my deceiving the truth seekers.

So I wish to state plainly that it is on account of ignorance that the theists call me as an atheist. I would say that it is more on account of their irresponsibility.

Let me cite an example to clarify it further.

A Brahmin who ekes out his living came to a place where there was an auspicious function. He asked for alms. The patron of the house gave four annas (now 25 paise) to him as he gave others. The Brahmin asked him,

“I am one who does not blame others. I have no pride. I have no lust for money. I have renounced all these. Is it justifiable to give me four annas knowing pretty well that I have studied the four vedas, six shastras, eighteen puranas? You gave the same four annas to the uneducated donkeys. Is this

your dharma?”

Similarly these theists blame others as atheists. Now let us see how these theists came to believe in god.

The believers in god say he is all powerful. They say that he is everywhere. They say that he is peerless. They say that everything is going on with his consent. If it is conceived that I deny such a god, I would say that it is what the Brahmin also said. Brahmins proclaim that they are unselfish. They are said to be renouncers on one side. Again they talk high of their mastery or vedas and sastras. This itself reveals their self flattery.

Further, asserting that they do not abuse or hate others, they call others as uneducated fools. They envy others sharing four annas like them.

Further stating that they have renounced everything and that they do not have any lust for money; they tell “ you give me only four annas!”

All these clearly indicate that the Brahmins are not true to their own claims. High qualities attributed to the Brahmins are belied by their own actions. We don’t find them to be true Brahmins. There is a vast difference between what they say and do.

Similarly when the believers in god say that god is omnipotent and omniscient, how could it be possible for a man to deny it. When an ordinary man denies god, it proves that there is no god that is omnipotent and omniscient. Further it proves that the qualities attributed to god by Brahmins are baseless. They are mere imaginary concoctions about god. That is all.

To say that those who deny god are atheists is based on ignorance. It is senseless to call a man as an atheist.

If god truly exists, what is it that an atheist is going to gain by denying god? If god is really omnipotent, what is he going to gain by making an ordinary man deny his existence? Under this situation, it is evident no man will foolishly deny the existence of god. Similarly no god will foolishly undertake to create man as an atheist.

You will have to think of all these. If you really ponder over these things, you will realize that it is not right to blame anyone as an atheist or non-believer in god.

It is those who have not known god, who call others atheists and non-believers in god. That itself is atheism. It is the theists who have created the atheists. It is out of their ignorance that atheism is spreading. Please think over, whether it will be possible for a man to deny god, if the god really exists? So we come to the natural conclusion that the terms atheism and atheists were the outcome of Brahmin ignorance or it must be that Brahmins created them to carry on their profession profitably in the name of god. So god is meant for those who trade in his name. Others need not worry about god at all.

Investigating the philosophy of god really means to expose all matters related to god in full and in detail. We have to conduct research to find out the naked truths about god. The fundamental for conducting any research is to find out first what it is. Then find out why it is and then see how it is and then ask where it is and finally decide when it came into being. We will have to put these queries and ascertain the convincing replies. We need not hesitate to question. We must study things without any restraint in an unbiased way. Probing into philosophy means arguing matters. Both are correlative for our purpose. So to establish beyond doubt that there is a god, which is really omnipotent and omniscient, it is not enough if these six or seven questions are put. It is essential to test by any number of operations.

A blind believer in god may ignore this aspect. He may think it unnecessary and unwarranted. But for a researcher of philosophy it is a must. God should not exist out of blind belief. He should not be recognized as god by mere ignorance. Moreover for rational human beings, particularly to the researcher, god should not exist by mere heresay or ignorance or blind belief.

What for god?

Why god?

Which is god?

One who conducts a research about the philosophy of god must know the answer for such queries and that too in detail and in a manner quite convincing.

Every human being is rational – Man is endowed with reason to think deeply. It is for ascertaining the truth in its proper perspective. As such a man should not degrade himself as a mere animal. He should eschew blind beliefs. Man has involved himself into a number of difficulties by misusing his rationalism. He has created gods to find relief from his vexing problems.

What for a ruler and the ruled?

Why a rich man and a poor man?

Why high and low castes?

What for a toiling worker and a lazy fellow?

What for a slave and a master?

What for a begger and a lord?

Now you think over all these. What for god? Don't you think that god is created only to protect all these? Apart from this what has god done to man? Did god do anything good to the humanity so far? Do we need such a god to protect the evils only?

Who is responsible for the absence of peace, love and satisfaction in the society? Who is responsible if men endowed with rationalism die in disgust and worries? Is it not due to the belief in god?

If we attribute foolishness as the basic reason for all these, what for a man is gifted with rationalism? Could it be said that man is endowed with rationalism to act foolishly, to believe foolishly and behave foolishly.

Man is said to have rationalism; yet all the bad qualities are in him, all the worries he faces, all the defects and drawbacks in him, his hatred towards

others, his betrayals are not found in the case of other beings, which are considered to be devoid of rationalism.

Why should a rational man display bad qualities, which are not seen even in wild animals? Is it because of the creation of a god? Is it because he believes in a god? Is it because he has misconceived great powers in god? If we are not able to study and find out what exactly is the reason for this state of affairs and suggest a solution; what else is the purpose of rationalism?

What for a god? Was god recognised by man in a natural way? Did others make man recognize and believe him? If god was not created by others, how is it that he is not seeable for all. Even to those who profess to have recognized him, he appears in many ways and in different forms. Why should god's functions, powers and behaviours too differ in many ways?

If god was a created thing, why was he created. For what reason was he created? Did the creators of god succeed in their attempts. Did god solve the problem or fulfill the reason for his creation?

Whether he came into being or was created by others; how is it the people are able to go against his wishes and dictations?

God is said to be all powerful. He is said to be everywhere. He is said to be controlling anything and everything in the world. If all these are true, tell me anything that god has done so far. In the name of god, it is the man who does everything. Not only that, man is able to disrespect and ignore god and yet do many things. Things which are detrimental to the interests of man are taking place! Things which are not useful and helpful to society are also taking place! We are not able to see everything done perfectly, to the satisfaction of one and all. There is nothing that takes place without the efforts of man. There is nothing in our life to be proud of god. It is the hard work of the man that is able to do laudable things. If the world is safe and humanity is sound it is on account of the efforts taken by men. Everything is protected and safeguarded by the efforts of man only. We could say that even gods are safe because of the efforts of man.

RELIGION

Now let us consider religion

Today, the people are of the opinion that all the religions were created by the people. In the society you find good people as well as bad people. Similarly you can classify the society into two categories. Those who are serving the society and those who are self-interested. It is not possible to divide the society as those who have divine powers and those who do not have divine powers. That sort of differentiation will not be possible as there are no substantial grounds based on knowledge, proof and experience. So whatever religion you may take, you cannot assert that it had come into existence on account of divine powers. You will only come to the conclusion that it was created by some learned people who evinced deep concern about the society. That is the only truth, a researcher of philosophy could find out. What is actually meant by philosophical enquiry?

A learned scholar who has a foreword to (a Commentary Book on) 'Kural' - a rational literature of Thruvalluvar in Tamil, has written that false has become false whereas truths devoid of false have remained as truths. So anything that is false must disappear anyday. Truths must be reckoned as truths someday or other. Otherwise it will be derogatory to scientific research and investigation. Seeking the truths is the purpose of research. Distinguishing the truth from the false is the purpose of research. If you deviate from this and attempt to make the false as true in the name of philosophic research, it will end in giving false image to falsehoods and lies. If research of philosophy adds strength to falsehood, it will be belitting the rationality of man.

When you consider about religion and enquire as to what for a religion is created for man, the religious people reply that religion is needed to link man with god and to make the man reach the kingdom of god. Religion was created for this purpose by divine people. This is what the President of the meeting also said in his speech. Do you think that this is acceptable to philosophic research and scientific investigation? If it is true that divine men have created a religion for creating relationship between man and religion, it

only shows the weakness of god, who is considered to be all powerful. Man needs another man or divine man to relate him with god. What is meant by such relationship?

If it is true that God is everywhere and is endowed with super natural powers and if it is true that He only controls all actions in the world, why should there be an intermediary to create relationship between Him and man? What is the need for such a relationship? Further I like to ask as to who links the plants, worms, germs and birds with god. Why any one is needed to link all those living beings which are devoid of rationalism? They do not need a god!. They do not know anything about god. They don't require an intermediary or a religion. But, for a man endowed with rationalism, divine person and a religion are essentially needed to realize a god. Man has to depend on these for relationship with god. What do you think of these? Is it acceptable to the reasoning talents of a researcher of philosophy?

As I said before, you may sort out good people, learned people, benevolent people in the society. But to sort out some people as divine people and say that they were alone created by god is unfair, unjust and unbelievable. If it is true that god created such men as divine persons, I like to ask as to who created other people. If god is the creator of humanity, why should he create crores of people as ordinary beings and create only a few as divine persons, to get himself related to man? Is it necessary to do so? Why should he labour many times so hard to create humanity? Could he not do it in a simple and uniform method?

It may be said that it is his will and pleasure and it may be accepted by some people blindly. But we are today discussing about philosophies. We can not exempt anyone or anything from the purview of research. We must go from the grass roots in every matter. Moreover we are discussing about philosophy and so we have every right to question about anything and everything. It is our duty to conduct inquiry about god, religion, and their philosophies. Interpretation of philosophy is inclusive of god and religion. We can not leave it. For other matters we need not make much enquiry. Most of them are self-explanatory. We don't take much pains to do research about gold, copper, silver and other metals. We don't accept the metals for use

without touching them and testing them. But as we have chosen the philosophy of god and religion as the subject for the day it is a difficult matter for investigation and it needs a lot of thinking and reasoning. We have to seek the truths about them. If the thinking and reasoning qualities in the man are forbidden to probe into this matter, we will never realize the truths about god and religion. It will result in giving an eternal life for false religions. God and religion would ever remain as tools of mere blind belief. That is why I appeal to you to think over whether an intermediary is needed to realize god.

Next, if it is true that god could be realized and reached by man only with a religion, why should there be so many religions. Is there no limitation for religious and divine persons? Why should there be controversies, irregularities and contradictions amongst the religions created by men said to posses divine powers? Why should there be religious wars? Why should massacre take place in the name of religions? Why should sufferings and miseries overtake humanity on account of religions? It may be said they are not due to divinity but because of human ignorance! The argument does not hold water. If a man endowed with rationalism is not able to understand, other men cannot. If a rational being falls a victim to hatred and ill-feelings resulting in riots and quarrels, how is it for a man to realize and reach a god that is not physically congnisible? Moreover, god is said to be not visible and understandable for ordinary men. How is it possible for men to recognize god? Please think over. How are we to consider the creators of these religions as divine personalities, when there are so many quarrels, man-handling, riots, loss and damage in the society? You will have to think over all these.

Is not the existence of religions responsible for differentiations and disunity amongst the people of the world? Aren't the religions to be blamed for the hatred in the society? Aren't the religions responsible for man swindling and exploiting the other man?

How are we to believe that all these religions were created by men with divine powers? We have to deeply ponder over these issues. Because the creators of religions are credited to be men of divinity, many others later on came to be revered as divine persons. Their number is going on increasing

day by day. No one cares to think of it. Buddha, Jesus, Mohamad, Nayanmars, Alwars, Swamijis, Mahatmas, Rishis, Sai Babas and umpteen of others are parading themselves as divine men. There are many controversies, agitations, fights and difference of opinion about them.

After the advent of rationalist propaganda, there is an awakening. A large section of the people are now able to exercise their thinking faculties in an unbiased manner. With the result you find the divine men dwindling. For many centuries back, Alwars, Nayanmars and Dasars were not born. What have these divine people achieved to emancipate masses? How many are able to realize god and research god and reach him on account of their preaching? As things stand today people are not prepared to accept all sorts of fellows as divine men. Rarely do we find efforts taken to create one or two divine personalities here and there. Even such creations met with an early end as an exotic plant. The more and more you aspire to realize the truth about god and religion, they go far away from you in gallops.

My interpretation of philosophy behind god and religion might cause you surprise. Some of my views might be different from your views.

Why should there be so much bewilderment about god and religion, which are repeatedly emphasized as important and indispensable for humanity. Many considered these as true and absolutely necessary for man. In fact, many believed these versions, with the result god and religion gained a vast influence and importance in the life of man. Why such a planned propaganda is being carried on even now to substantiate god and religion by these different divine men? How does any urgency arise for it? What is the result? Who is able to gain by this?

Above all, are we to think that Jesus and Mohamed, who were unselfish and who sacrificed a lot were not able to understand the real philosophy behind god and religion as they are preached today?

Comrades! Man is not able to see or feel god directly and independently, even though god is said to be all powerful and capable of controlling all things in the world. He is still dependent on others called the divine people.

God has to be denoted as god by others. Similarly religions did not crop up of their own accord. They were simply created by others. Man has to be forced to act according to religion and their regulations.

What is the logical inference?

God and religion are confusing the society. They are to be indicated to humanity by someone else. They are unable to establish by themselves. They need others for that purpose. They still need a strong propaganda. This is what we are able to understand clearly.

Whatever it be, we cannot totally condemn all the so called divine men. We cannot also suspect all their actions. Jesus and Mohamed come under this category. It cannot be denied that there is no wisdom in everything they said. We cannot say that all were selfish.

Since god and religion are created exclusively for the rational human beings, and so no god or religion is created for other living beings, we are led to believe that they are created for the wellbeing of humanity only.

Such a necessity arises only because of the fact that of all the living beings, it is only the human beings who live together forming a society of their own.

Generally speaking all living beings look after themselves. They are eager to get their own desires fulfilled. It is their natural instinct. They do not worry about the comforts of other.

Man is wiser than other living beings. If a man is induced by unlimited selfishness, it may endanger the interests of others. It might result in causing danger to the society. It is this concept that justifies the creation of god and religion. For a man living totally isolated, there is no need for a god or religion. But a man who lives with others as a part of the bigger society, certain restrictions were naturally imposed on him on various walks of life. He has got to live in an unnatural way. Only then the society can exist. Otherwise you will find men behaving as mere beasts in the society. In order to enable a man live against nature and for general welfare, the learned elders

ought to have created and preached about god and religion.

To understand this clearly, please think over what for the institutions like king, government, laws and punishment were there. If there is no kindness, law and punishment there will be no peace. There will be no adequate protection. There will be no order. We are able to lead at least this much of life because of such arrangements as king, laws and punishment. These are of course helpful to enable people to live together. Yet we cannot say that nothing more is needed. Much more is needed to enable the society to be completely peaceful. Much more is needed to prevent man from harming others. Certain things cannot be achieved by the mere promulgation of law. All men should have mutual love, to receive help from others. There must be discipline, love, sympathy, honesty, indebtedness amongst all people. They should think of the good and oppose things which are bad. No one should covet the belongings of others.

All these and very many other things cannot be achieved by merely passing laws. In short if man is allowed to live with natural freedom, he cannot be disciplined. He will not stop from harming others. Regulations and compulsions are found to be necessary. Such regulations cannot be imposed on humanity by laws. So god was created to make the people submit to regulations by force. The very purpose of creating god and religion is merely to make the people think and act in a particular way. Is there any other reason for such creations.? God and religion are exploited to teach that the dictations of god and religion alone have the right to go to heaven. Such a propaganda in the name of god make the gullible public pray to god for his blessings. The greed in man and the fear in man are the two things which are used as more powerful weapons, than the ruler’s laws and punishment. God and religion are helpful to the society in this manner.

There is another vital issue, which I like to discuss. In these days of advanced scientific development you find the religious propaganda geared up, you may ask why, it is so. To be brief, the need for more religious propaganda is more keenly felt now. It is due to various reasons. Right to hold property individually has increased against nature. Society is in the grip of communalism. There are increasing signs of high and low discriminations.

The agitation against exploitation and domination is in the ascendancy. Demands are increasing seeking justice and equality. Mere laws cannot curtail all these. A grave situation is fast developing. No ruler could rest with the present laws to overcome the danger, even though the high caste superior community had created the ruler and the laws. Those who defy laws have to be seriously dealt with by law by the people. But if the poor and the degraded people rise up in revolt, there can be no ruler. Laws cannot function in chaos. No one would be afraid of punishments. In case such unnatural situations are created, it is necessary to seek adequate protection and it is for that, god and religion are found to be necessary. If there is no god there cannot be the rich and poor. Similarly if there is no religion there is no place for high and low caste discriminations.

So we come to the conclusion that god and religion are created to safeguard the interests of the rich people, exploiters, high caste people, Mahans, and other vested interests. The ruler and laws of the land and the system of punishment thrive safely because of god and religion. Is it because of the fact that the society could be controlled in the name of god and religion much better? What can not be forbidden by law could be easily forbidden by religion.

To be more explicit I would say that god and religion are absolutely necessary to solve things which are against nature. The divine persons desire that people should live under unnatural surroundings and unnatural conditions. That is why they entrusted themselves to the task of creating more and more gods and religions.

If we succeed in the task of destroying rulers, caste and differentiations in the society, all these gods and religions would go into oblivion and become insignificant. So we come to the final conclusion that god and religion hold only this much of impact in philosophy.

NATURE OF MAN

Now let us see why god and religion were created? To whose advantage were they created? What is the motive of the divine men in creating god and

religion? All these took place, because man alone was endowed with rationalism.

Even as the creation of the philosophy of god and religion are not understandable and un-realizable for man, there is another creation by the god-men. You cannot see or touch or feel it. They call it soul. Let us now look into that philosophy.

What is a man and what is a soul? Man is considered as one of the many beings you find in the world. Of the various things in the world some are animate and others are inanimate. In other words they are called living beings and non-living beings. All these are the outcome of the combination of various things. They are assigned names according to their particular shape and form. If you separate the parts of a thing it loses its name, and the separated parts attain different names. Finally the original shape and form is destroyed. Man is considered to be one like that.

Look at a man. In appearance he resembles a man. You touch any part of his body. It has a different and specific name as head, hand, leg, chest. But supposing you are asked to touch your head, you may touch the hair or face or neck. It is so in the case of other objects as hose, lamp, water, chair, foot wear, broom, vessel, cart, ship and so on. So we realize that any object or article is merely the combination of many things. That means the combinations of various things with their different qualities. The combined things give a definite shape and the combined form derives a specific name.

A carpenter creates various articles out of timber with Iron. The created objects derive different names as chair, bench, box, cot, bureau, cart, train, ship and so on. With two raw materials wood and iron, one creates thousands of articles, with different functions. Now what is man? He is also one like other objects made out of very many raw materials. Man can move about and exert by himself. Animals as cow, bull, pig, ass, horse, elephant, lion, tiger, fox, snake, scorpion, birds, worms, germs and other living beings are also combination of various other raw materials. Man is also like other living beings. Why? It is because he is able to talk and express himself clearly. So man has made himself great. But you see birds fly very high in the sky and

show that they are greater than other living beings in this respect.

As such we see there is nothing peculiar or great in man. We could only say that in respect of thinking and expressing and doing things alone man is able to surpass other living beings in a striking manner.

One must unhesitatingly accept that rationalism and thinking ability are found to a greater extent only in man. This quality in man is an accepted factor, but we find greater strength in certain living beings, which a man does not have. But we will have to think over whether such a greater strength found in them is in any way helpful to other living things or to the men. It is because man is able to think rationally, god and religion were created to regulate orderly life. The promoters of god and religion say that man will not pursue a straight path without them.

I wish to point out that rationalism in man has made him much worried. There is no end for his desire. He is made zealous and envious of others.

His thinking talent has made man exploit another man, degrade another man, hate another man and also swindle another man.

You cannot say that man endowed with rationalism and thinking ability does not do anything bad, as other living beings. Animals harm, give trouble and cause misery to other living beings! What about man? Could you say man does not harm others or cause misery to others? No! Yet we say man is endowed with rationalism and power of thinking.

Some people call themselves greater than other men because they are able to paint pictures or compose poems or produce gold or go to London and return in one day. Are they really great? Please think over. Even as every living being has its own quality, man also has some qualities. Are we to call a man great, because he is alive without facing death? Are we to call a man great because he is able to do deceitful acts?

We find all living beings having almost the same character, thoughts and ways of doing things. In nature they are almost similar. Even in the aspects of birth, reproduction and death, there is almost uniformity amongst all living

beings.

But in the society man is considered as a separate individual.

We attribute different qualities to different persons. We call some as good persons. We dislike some as bad elements. We consider some as rude by nature. We see some as Sadhus, kind, frugal, honest, tyrannical, grateful, betraying, wise, foolish and curious. Why do we attribute different qualities to different persons? What is the reason for these differences? Are they themselves responsible for their character? Or their form, the combination of different parts in the body, is responsible for their actions and nature. Please think over this aspect deeply.

What do you find in a dog? It is grateful, it guards the house. It is faithful to the master.

You find a fox having almost the same appearance as a dog. But what about its behaviour? You find it having absolutely contrasting qualities. What is the reason for this?

Even amongst dogs, some are biting dogs. Some dogs do not bite. Some dogs steal food. Some dogs are always close to the master. Some dogs do not come near unless called. Some dogs are very intelligent. Some dogs do not understand anything. What is responsible for these differences? Are they natural? Are we to say it is all due to the different raw materials combined in the body by birth?

Some bulls always injure men with horns. Some do not react even if you beat.

One elephant refuses to carry the rider and kills him. Another elephant submits quietly for everything. It is always mild.

Are the animals responsible for all these? Are they by nature like that? Do they imbibe these qualities by birth? Could we say that the raw materials composed in the parts of the body are responsible? Think over.

Now let us consider man. Look at his behaviour. Why some people are thieves? Why some are always ungrateful, unkind, haughty and selfish? Why some are fond of uttering lies.? Why some are betrayers and envious elements? Man's behaviour , nature and actions are related to the various components in his human body.

You know the musical instrument called flute. It is one object. The musician is one and the same person. The hole where he places his mouth is also the same. But how does he produce different sounds? It is due to the different holes he plays with his fingers in the instrument. Similarly in the case of living beings, particularly man, his nature, behaviour and actions are related to the parts and components in his body as the brain, the nerves and so on. So man is not responsible for all the prevalent differences. There are his contents in his body, which are responsible.

Men endowed with rationalism have failed to understand this and act accordingly. Simply blaming man for all his actions is inapt and illogical. Man was denied the scope to fully understand the nature of man.

Even as appearance is the effect of eyesight, even as sense of hearing is the effect of ears, you find wisdom, friendship, ability to invent and investigate and other qualities such as anger, laughter, love and vendetta are the effects of cells, nerves, corpuscles, etc, ingrained in the body of man.

I speak about this in detail to stress the fact that man is not directly, solely responsible for all these actions and behaviours.

You find the dog faithful. A cat acts stealthily. Owl can see in the night. An eagle can spot out things from a long distance. All these are possible and they are based on the tendency of the cells and other parts of the body in them. One's actions are based on the set up of the parts of the body and the nature of the ingredients of the parts composed of into one living being. So I do not think it justiciable to punish a thief with god or religion or sastras or laws.

How could god punish a hen for eating the worms? How could god punish a cat killing a rat? How could god punish an eagle for lifting away

cocks and hens? If god is really capable of punishing for all these, he must also be capable of punishing white ants which eat away and destroy wooden things. God must also be capable of punishing the mud for rusting away iron parts in an object.

Now I believe that I have made myself very clear about the formation and functions of human body. Now I take up soul.

SOUL

You have seen that while we discussed the human body and its parts, there was no need to mention anything about soul. Whatever was found in the human was revealed. Parts of the body are able to be seen and felt. Our experience helped us a lot to understand everything in the body clearly. They were acceptable to our reason.

But if we take up soul for consideration, we can neither see it nor touch it. We have no experience about it. So far as our knowledge is concerned, we are not able to recollect anything about it.

'Soul' is simply based on blind thought and belief. Intellect or experience has no role to play regarding soul. Then what is soul? It is created as imaginary as god. God is not a thing with a definite form or appearance. Soul is also like that. God is neither visible nor touchable. So also is the soul! God has no fixed and definite limbs or parts as eyes, nose, ears, mouth, hands, and body. So also is the soul. One cannot conceive or realize god. You cannot assess its powers or see its functioning. No one is able to establish existence of god by convincing methods and reasonable ways. Soul is also like god. Why do we need a soul? What for was it created? Who created it? Who is benefited by it.? You get no reply from any source for all these. You will have to simply believe that there is nothing called soul. 'Soul' is something which cannot be questioned or tested.

But, 'soul' has been accepted, as most of the people do in the case of god and religion, due to certain circumstances. Others, the non-believers in god and religion, who are accustomed to rational thinking have nothing to do with

what is called soul. An inquiry into the philosophy of soul is necessary.

Body, mouth, nose, ears and eyes are called Pancha Indiriyas (Five Senses). Thinking, speaking and action are called Mukaranam. If anything is not established as true by all these senses, it cannot be really existent. There are people who say that god is beyond proof. But to say that anything and everything is beyond the test for finding truth would amount to erasing the word truth from the dictionary.

The word ‘ Athma’ (Soul) is not a Tamil word. It is clear from this that Tamilians of Dravidian race were absolutely not aware of the philosophy of soul. You find the soul described only in the Northern Indian language Sanskrit. The word ‘soul’ in English does not connote the meaning and interpretation given by the Brahmins.

You don’t find a place given or allotted to soul in the human body. Soul is not assigned with specific work related to the body. You find that every part of the body is doing a definite work. Soul has no work in the body. All the parts in the body function. Our organs of senses enable us to feel things. Everything is found to be natural. But what about ‘Soul’? Where is it? What is it? What is its function?

‘Soul’ is something unnatural, unwanted and unrelated to the human body.

How does a machine work? It is because of the various parts assembled together. Look at a clock. It shows time. It wakes up man by ringing the alarm. There are many kinds of arrangements inside. Accordingly it performs different functions.

If we are to probe into the matter further we would accept the fact that there is a clock, with different parts arranged suitably, to perform different functions. What else could be said? Who will believe if we say that there is some miraculous ghost or thing inside the clock, which enables the clock to perform all these different functions. Would anyone blindly believe?

Once, say fifty years back, a villager came to our shop. He looked at the

big clock. He saw the pendulam oscillating. He heard the ringing sound. He was surprised. He enquired as to where the man was who moved the pendulam? He wanted to know where the man was ringing the clock and producing sound. I jocularly remarked that there were men standing on the other side of the wall doing all these things. He believed what I said and began to flatter me. “You are a lord! A big Maharaja! You can afford to have any number of people”.

Why do I tell this about that villager? It is to make it clear that only those who are in the stage of that villager would believe in gods, religions and soul. There is no other concrete reason to believe them. You are able to see a lot of machines doing wonderful things which a man cannot do. Yet the machines do not have any ‘soul’ said to be the pride possession of man.

The Christian religion and the Islam religion do not speak of any soul. ‘Buddhists deny soul. Original Dravidians too did not have any belief in ‘soul’. Then how did it come to predominate over us now. Is there any sensible reason for creating the fantastic imaginary thing? Is the meaning given to soul convincing? The philosophy about soul is applicable only to a particular religion. In other words without this soul, there is no Hindu religion.

‘Soul’ is not true. It has been created only to protect a particular religion. To hush up a lie, many lies are needed. Similarly to protect a false religion and god, a false ‘soul’ has been created. To establish the baseless Hindu philosophy, many baseless philosophies have been created as soul, heaven, hell, fate and karma etc., by the Brahmins.

What do we see of a man? He is born. He grows. He does things according to the abilities of his body and development. He dies. After death he is either cremated or buried. He is no more in the world. This is what we actually see in the life of a man. What is the need to believe blindly and unnecessarily any other philosophy?

Why should the creator of the concept of soul, take so much pain? Soul is said to be smaller than an atom. It is said to be a very minute and delicate

thing unperceivable. The work of the soul is said to take into account all the thoughts and actions of an individual and assort the good separately and then bless good things for the good deeds. Are you able to understand anything?

It is like saying that a man who is neither born nor found in any place is to undergo unbelievable punishment for the misdeeds, which he has not done at all. What do you understand by this comparison.

Supposing a watch does not show the correct time whose mistake is that? It may be the man who made it. It may be the negligence of man who took care of the watch. It may be the fault of the person who saw the time. Leaving all these persons who have connection with the watch, if one is to throw the blame on the ‘soul’ of the watch and further refuse to show or point out or explain what the soul is and where the soul is, how could it be the right to blame the soul for anything and impose punishments? Won’t you think it a big fraud? Similarly, it is a bigger fraud to link the soul with the actions of a man, and subject the soul for suffering any punishment.

What for is a soul for a man? What are the responsibilities and duties of living beings? Take into consideration even the green vegetation – plants – shrubs. Anything that is born goes out of existence. Observe anything born. It lives for some time and dies ultimately. The life and action of the living beings are based on the formations of the body and its nature. Living beings whatever they be, are not directly responsible for their actions and ways of life.

In man’s behaviour we consider some as good and some as bad. Why should a soul be created to suffer for the needs and misdeeds? How do we term certain action alone as good? Is there any universal standard or accepted scale to measure the actions as good or bad. Then how to say that our souls beget good things for good acts after death. How to believe that a soul undergoes punishment for the bad acts after death? How fantastic all these are! Please think over. Where is the proof for all these? How to believe in ‘soul’ and its work? How to believe that ‘soul’ attains ‘moksha’ (Release from birth of worldly life) only on account of his good deeds? Is there any one to prove it in any manner? So I think you now understand that the

philosophy about soul is false and absurd. Think in any manner, there is no need for the creation of a soul.

In short, it is a castle built in the air.!

To identify one's belongings, man has the convenience to call 'mine' 'my own' and 'belongs to me'. If he says, 'My soul' it is because he has that facility to identify without knowing himself what his soul is. In fact, it is meaningless to say 'my soul'

See what life is. It is also a mere thought. In fact, there is nothing called life. Some say life is soul. Others say soul is life. Some others say that life is nothing. Some conceive life as something that functions independently.

LIFE

Life is not an object. If it is an object it can have movements. We can compare it to a machine that works. By its movement other parts also function. Similarly the function of life is to make all the parts of the body do their respective work. If life is the energy needed for the people to do work, it is the food we take that is most important for the body to exert itself. Whatever be the formation of the body and its parts, there can be no function, if people do not take food. So we may say that life is the result of food we consume.

If there is any damage to the parts of the body, life is extinct. If there is no food, life will be extinct. Movement of the body will stop. Where there is movement we call him a man. He is said to have life. When the movements stop man becomes a corpse. He is no more a man. What is meant by death? If the body is unable to breathe in and breathe out from the lungs are said to have lost their power. When the lungs fail to perform its duty, man is not able to breathe.

Since man has this kind of life, he is able to express and point his own belongings personally. The other living beings are also able to understand about themselves.

If you have a dog named ‘Rose’ it comes to you when it is called by name. Many dogs do things as we like. They understand our orders and carryout. Other living beings also understand their own belongings. They know their nests, yards and young ones. If you ask a man as to what he means by life or soul he is not able to explain. Why? Because it is not a specific object or part of the body. He is unaware of the chemical reactions in his body, which create the changes in him and make him feel different things. If saffron is mixed with lime, red color is formed. Blue and yellow mixed together becomes green. Oxygen and hydrogen become water. Similarly poison is also a combination of certain elements. Some chemicals lead to boiling. When boiled, certain things become hard. When heated certain things evaporate.

So we find that by combination of certain things, various changes occur. It is this natural law of change that our people call by names.

For example, you take a musical box, (record player). Simply by winding the key, it is able to produce different songs and ragas. When we hear the sound we are able to recognize the tunes, ragas etc. How do we decide? If it is mere sound, we will take it as a natural sound. But the musical box correctly produces the sound converted into a raga. You hear the Pallavi, Anupallavi and Charanam of the songs. How is it? The musical box is set up with such arrangements. Yet the box has not the feeling of self.

Similarly a man is able to speak, think, see, hear, command, laugh, cry, sing, jump, quarrel, beat and invent, on account of the set up of the various parts in his body. Such an arrangement found in the human body is able to function together for various functions. If we understand this, we will refuse to believe that life or soul is a separate object. It is merely a false notion and blind belief.

If we probe further to find out the origin of ‘soul’ you will find, that it was created by religion and the belief in god.

Generally soul is linked only to mankind and not to other living beings. Vedantis who have mastered vedas also express that god, soul, life and other

living things are merely a feeling. That is the reason why philosophy is deemed as equal to Vedanta. Generally the vedantis say that he who understands himself first will be able to understand the Lord. What is meant by such a saying? If a man realises what he means by his self understands his ego he will realize what god is.

Man lives with desires. He is a slave to temptations. He must do good or bad to others in the society. To emphasise the importance of doing things, the creation of imaginary things as soul and life were created. To induce a man to do good things only, he is made to believe that his soul will have to face terrible punishments after death if he does bad deeds. It is also a mere myth. Logically speaking a man who does not do anything good or bad need not have any fear about god. He need not worry about heaven or hell.

Every living person is bound to do good deeds as well as bad deeds. So long as he is alive, his actions, are bound to be based on the mode of functioning of his parts of the body. His actions are bound to be either good or bad. Moreover a deed that is considered as bad by some might be good for others.

God, religion and soul were invented to regulate the life of man with a good intention.

It is the selfish exploiting people who consider them as if really existing.

Before, concluding I wish to stress the importance of man leading an unselfish life.

What all I express are my personal views. I don’t say that you should believe what all I said.

It is for you to come to a wise judgement.

You please think over all these things.

Thank you all.

MANU - DHARMAA CODE OF INJUSTICE TO NON - BRAHMINS

Manu Dharma Sastra is the weapon of the highest casteBrahmins. It has two main motives. First of all this enables the Brahmins to call themselves most superior to other castes and lead a happy life without doing any manual work. It has made the sons of the soil (Dravidians) as slaves to them forever. The non-brahmins are deprived of their self-respect and decency. The second motive is to render injustice to all Dravidians as stipulated in the Manu's law. When such an order is set up permanently, the organisations such as the government, courts, constitutional acts etc., would naturally be dominated and monopolised by the Brahmin commumity. Such an arrangement would render all others as slaves for ever. This is the other motive of the Manu's code.

It was clearly ordained that Manu's code or law should be strictly followed for a period of three thousand years.

The Sudra (Dravidians) kings and other rulers took pride in proclaiming that they ruled the people as laid down in the Manu law. Thus the Brahmins sought the necessary safeguards to maintain the evil of casteism attached to others by birth.

After the advent of the British rule, which succeeded the Tamil kings, the Brahmins permitted only the Criminal Acts to be changed on the lines of western countries. For all civil matters, Hindu law based on Manu's code alone was brought into force.

Can there be a law like Manu's law that provides a very favourable position only to one particular community? How could it be tolerated with the authority of our own law of the land? How can we permit the courts and judges to base their judgement on Manu's code?

Is there a country where the people of the land are termed as the sons of prostitutes? Is there a place where the toiling masses of the land are degraded

by others of alien countries? Can you find a government, legislations or courts remaining a silent spectator to the injustice meted out to the majority of the population? Can you see anywhere people being so docile and negligent as here without trying to erase the disgrace? Nowhere else you can find selfish vested interests as you see in Tamil Nadu!

It is for the Tamil society to think loftily. Our freedom and rights lie in the eradication of disgrace attached to our births. So I humbly appeal to you all to think over these monstracities. You will feel perturbed and agitated at the ill treatment given to us by the Manu's code.

Leave the aged and elderly people. The future is in the hands of the younger generation. I have compiled this book with the hope that our youngsters atleast would come forward to think on right lines and act with wisdom.

The Origin of Manu's Code:

Brahma has been attributed as the author of Manusmiriti. He made laws and gave them to Brigu, a first saint. Later the law was handed over to Maricha by Brigu.

Vol. 1-Sloka 58 (Manu Code).

Later on Manusmrithi (orthodox varnasrama dharma) was let known to all the saints.

Brahma's Conduct:

(1).According to a fable of Hindu religion Brahma acted as a priest to officiate the marriage of god Paramasiva with Parvathi. When Parvathi went round the sacred fire (omakundam) she held the end of the apron cloth with her left hand before going round. It enabled Brahma to have a clear look at the Parvathi's thighs. On seeing the thighs, Brahma became a victim to lust. Brahma's semen poured out. Brahma left the semen in a vessel near the sacred fire. Immediately Agasthiar was born.

(2). When Parvathi came around the sacred fire again, Brahma once again relished her thighs and he once again became a victim to lust and semen poured out once again. This time he left the semen on the green plants, creepers and trees. This time a number of saints (Rishis) were born in no time. Of them Valkilliyathe was one.

(3). As Brahma left the place after the marriage, he once again secreted the semen and dropped it on the ashes of a graveyard. Here also a Rakshasa named Poorichara vanan was born.

(4) After this Brahma collected the bones in the burial ground and once again secreted the semen and dropped it on the heap of the bones. Instantly a brave and strong man called Salliyan was born.

(5) As he left the grave yard small quantity of semen was secreted and it dropped on the ground. A Bird came there and consumed the semen of Brahma. The bird became pregnant and gave birth to a man called Sakuni.

(6) Then god Brahma went to a tank. He dropped a little of his semen there. A frog came and swallowed the semen of Brahma and the frog gave birth to a female child called Mandothari.

(7) At last Brahma dropped the last remnants of his semen in a lotus flower in a tank. The lotus flower became pregnant and gave birth to a female child called Padma?

(8) On seeing his daughter Padma, Brahma was very much moved. He looked at the beauty of his daughter. He wooed his daughter and wanted to have intercourse. How could a daughter give consent to one's own father? Padma refused. Brahma did not give up his desire. He began to quote the vedas to his daughter to make her realise that there is nothing wrong in enjoying with anyone, anytime, anywhere for the sake of giving birth to a child.

"Mathara Mupathya, susara Mupaithe, Puthrartheetha.

Sagamarthi, Napathra loka, nasthee thath.

Saravam paravo vindu ha, dasmath Puthrar tham.

Matharam suransathee Rehathee”

This is the sanskrit sloka Brahma quoted to his daughter. He explained to his daughter, that for the sake of a child one can enjoy with one’s own sister or daughter, as per the authority of the sacred vedas composed by Brahmin Scholar.

(9). Brahma managed to convince his daughter with the help of the veda and enjoyed her. Brahma’s semen entered the womb of his daughter. But somehow, for reasons not known he extracted his semen from the womb of his daughter, with the help of his own penis.

(10) This behaviour of god Brahma and his lustful actions reached the king of Devas-Devendran. He deputed Thilothama a dancing girl of devalokam to dance. She danced in all the four directions and up above in the sky. By this Brahma got five heads. He was much enamoured of the beauty of Thilothama. Brahma followed Thilothama for her love. God Eswara personally saw the madness of Brahma. So he cut away one of the heads of Brahma.

(11) Then Brahma began to roam about in the forests. He happened to see a female bear in a bush. Brahma would not leave it. He went straight to the bush. The female bear yielded to Brahma. God Brahma enjoyed with the bear, and a human being with the head of a bear was born. He is called Jambu Vandan, the son of Brahma.

(12) The Brahma met Urvasi, a prostitute. He was much moved by her beauty. He wooed her and made an agreement. Accordingly after enjoying her, he left the semen extracted from the womb of his daughter padma and left in the womb of Urvasi. The child born was named Vasistan. After performing all these incredible acts, god Brahma transferred his powers to Vasistan and went away to perform penance.

The origin and Birth of Munivars and Rishis who

created Vedas and Sastras

The birth of these Rishis is against the laws of nature, absurd and vulgar. I give a few examples.

RISHIS BORN TO

1. Kalaikottur Rishi Deer

2. Kousik Kusam

3. Jambukar Jackal

4. Gouthamar Bull

5. Valmiki Hunter

6. Agasthiar Vessel

7. Vyasar Fisher woman

8. Vashistar Urvasi

9. Naradar Washer woman

10. Kadanasalliyar Widow

11. Madankar Cobbler woman

12. Mandaviyar Frog

13. Sankiar Pariah woman

14. Kangaeyar Ass

15. Sounagar Dog

16. Ganathar Owl

17. Sugar Parrot

18. Jambuvantar Bear

19. Aswathaman Horse

This is the greatness of the Hindu rishis and their births! I think the people of the Barbarian era would at least be more intelligent than our Dravidian people. The history of our forefathers and rishis is disgusting and demeaning. They are responsible for our Dravidian degradation and disgrace. Now let us pass on to other gods.

As per one Hindu mythology Mahavishnu and Parameswaran both males, fall in love with each other, cohabit and produce a male child which is being worshipped by the Hindu orthodox people even now, as Sastha or Iyappan or Harihara Puthran.

Again it is stated clearly that Mahavishnu fell in love with another Brahma rishi called Naradar and produced not one child but 60 babies. 60 years of the Hindus from Prabava, are named after the 60 children of Brahma.

These episodes do not stop with Mahavishnu. We are told of interesting vulgarities about Mahavishnu's wife called Mahalakshmi. It seems Lakshmi saw a beautiful horse and instantly fell in love with the horse. Vishnu the knower of all things came to know about this matter. He immediately changed his wife Lakshmi, into a mare and he himself became a horse. Then Vishnu and Lakshmi enjoyed. They did not give birth to a foal, but a human being was born to them. He was named Eka Veeran.

Now let us take into consideration the truths said about the greatness of Devendiren, the king of the devas. Once the king Devendiran happened to see a lady named Parisadam, She was the dutiful wife of a rishi. He wanted to have intercouse with her. He said that he had a great love for her. She replied that she has neither love for Indiran nor could she betray her husband. Indiran was frustrated. He was determined to achieve his object. Some time later the rishi performed Aswamedha Yaga wherein his wife Parisadam had to insert the penis of the horse into her womb, as a ritual.Indiran seized this as the best

opportunity. He somehow entered inside the male organ of the horse and accomplished his long felt desire. Indiran spoilt Parisadam forcibly against her wishes.

I have enlightened you with great restraint, the details regarding Brahma, Rishis, Devas and their king to enable you to learn something about them as is authoritatively stated in the Manu's code.

Today our high courts are giving judgments based on the Hindu Law. As the justice is given to all taking into consideration mainly what the Manu law, rishis and devas have said sometime long ago, I am telling you all these things for deep considerarion.

So far as the Hindus are concerned, where there is a problem to be decided, the dharma sastras are deemed to be the main basic rock of determination. Of all, the Manu code is the most important one.

The Privy Council has categorically stated about the Manu code thus: "However obsolete and out of date it might be, judgment based on it are final". Not only this, the Constitution of India is also laid down according to the Manu law.

The very fact that the measures taken by the Government of Tamilnadu to enable all communities to do the job as priests in temples were nullified by the Supreme Court of India clearly demonstrated that the Manu's law is still under full sway. The Act passed by the elected representatives of the people in Tamilnadu Assembly has been set aside as derogatory and against Manu law.

Now let us further see what are the laws contained in the Manu's code and how far they are just and fair. The Courts decide matters strictly conforming to the laws laid down in the Manu's code, forgetting the fact that the Manu's code is mainly intended to make a particular community (Brahmins) prosperous.

Origin

Brahma is the creator of the Manu Dharma . Later it was strictly disclosed by him to rishis.

Chap.1.S.59

Atheists

Vedas and Dharma Sastra should not be questioned or debated. He who does so will be considered an atheist.

Chap.2.S.11

Such an atheist who blames the vedas will be considered as accuser of god.

Chap.2.S.11

Brahmins should not disclose this Manu Dharma Sastra to any other people.

Chap.1.S.103

A King’s duty is to excommunicate the gamblers, actors, musicians, bad elements, those who defy the vedas and rituals, those who change their trades, and those who are found to consume intoxicating drinks.

Chap.9 S.226

ivision By Birth

To Safeguard the world, Brahma, created the Brahmins, Kshatriyas, Vaisyas, and Sudras from his face, shoulders, thighs, and feet respectively and evolved different duties and responsibilities for each section separately.

Chap.1.S.87

Because a Brahmin is born in the face of Brahma, because he is born of the highest caste, he alone has the right to receive and enjoy the wealth and

property of all other castes and communities.

Chap.1.S.100

Pride in begging

Even if a Brahmin begs for alms and receives help he eats his own. He wears his own clothes. He donates his own property. Others enjoy such things only at the mercy of Brahmins.

Chap.1.S.101

Even if a Sudra were to do the work of a Brahmin, he will not become a Brahmin, because he has no right to do the work of a Brahmin.

Even if a Brahmin were to do the work of a Sudra, a Brahmin will not become a Sudra, because even if he does a low work, he belongs to the highest caste.

Chap.10.S.73

Brahmins once Non-Vegetarians

All sorts of dishes as ‘Vadai’ Payasam and tasty flesh and sweet smelling waters are for the Brahmins.

Chap.5.S.227

A Brahmin could eat any living being every day for the sake of his health. There is no sin attached to brahmins eating the flesh of living beings.

Chap.5.S.30

Particulars are given in the Manu Sastra, to please the dead forefathers by offering meat. Flesh of different birds and animals

were also offered by Brahma to please God for different periods! Here are the details:

1. Paddy, rice, water, black gram, roots and fruits satisfy the dead for one month.

2. Fishes please the dead for two months.

3. Stag’s flesh pleases the dead for 3 months.

4. Goat’s flesh pleases the dead for 4 months.

5. Bird’s flesh pleases the dead for 5 months.

6. Whitegoat’s flesh pleases the dead for 6 months.

7. Reindeer’s flesh pleases the dead for 7 months.

8. Black stag’s flesh pleases the dead for 8 months.

9. Kalaiman flesh pleases the dead for 9 months.

10. Flesh of Porcupine, pig, bison, pleases the dead for 10 months.

11. Flesh of rabbit, tortoise pleases the dead for 11 Months.

12. Cow’s milk, curd, ghee, pleases the dead for 1 year.

13. A male goat’s flesh pleases the dead for 12 years.

14. With vegetables grown in the season, a fish variety ‘Valai’, flesh of a red coloured lamb, rice grown in forest lands, please the dead eternally.

In the month of ‘Purattasi’ after the full moon on the 13th day, if honey, and Payasam are offered to the dead, that offering gives them full satisfaction.

Chap.3.S.267 to 273

If the Brahmin refuses to eat the flesh offered at the ceremonies he will be born as a cow 21 times.

Chap.5.S.35

A Sudra should be away from the house on the day of the perfomance of the ceremonies.

Chap.3.S.242

Christening

Good and auspicious names should be given to the Brahmins only. Kshatriyas should be given names connoting braveness and valour. Vaisya's name should be based on articles.

Sudras alone should be given names meaning disgrace and degradation. Furher the word 'Dasan' should be the suffix for all the sudra names.

Chap.2.S.31 and 32

A brahmin's 'Poonul' (Thread) should be made of cotton. Khatriyas Poonul should be made 3 of Janappa threads. Vaisyas Poonul should be made of goat's hair.

Chap.2.S.44

Pigs and Sudras

Any eatable article becomes polluted and unfit for consumption when:

1. A pig dashes against

2. Hens and cock fly over

3. When a dog looks at

4. When a Sudra touches.

Chap.3.S.241

Any one, who offers anything eatable to a Sudra after the ceremony will go to hell. Such a fool will be punished there. He will have to live there upside down.

Chap.3.S.249

If the Brahmins happen to eat anything that has been tasted or touched by a Sudra, that Brahmin should have intercourse with his

wife that night and the dead will live in the motion of the wife for a month.

Chap.3.S.250

There are seven varieties of Sudras.

1. He who retreats in a war.

2. A prisoner in a war.

3. One who serves a Brahmin out of devotion.

4. Son of a prostitute.

5. One who is purchased.

6. One who is adopted.

7. One who is a traditional worker.

Chap.8.S.415

uties of the Sudra

A Sudra worships a Brahmin either for salvation or for his livelihood. It will be a good thing for him if he calls all others inferior to Brahmins.

Chap.10.S.122

As the Kshatriyas have failed to perform rituals and as they neglected to worship the Brahmins, they are becoming Sudras.

Chap.10.S.43

In any congregation, the Brahmin alone should eat first. If there is balance of food, that alone should be given to others. New clothes should be worn by Brahmins only and when they become old and torn they should be given to others. A Sudra is entitled to receive only these.

Chap.8.S.125

It is the duty of the king to order the Sudra to serve the Brahnins. If the Sudra refuses he should be punished and forced.

Chap.10.S.235

A Brahmin could extract work from the Sudra paying or without paying. Brahma has created the Sudra only to work for the Brahmins.

Chap.8.S.413

It is the main duty of the Sudra to serve the other communities without jealousy. For his service he may get wages.

Chap.1.S.91

Exploitation

The wealth of the Sudra who does not perform Yagna is to be deemed as the property of the Asuras. So his wealth could be plundered...

Chap.7.S.248

The wealth of the Sudra could be forcibly plundered. No consent is needed. There need not be any hesitation.

Chap.11.S.13

Even if a Sudra is in a position to earn, he should not earn anything more than what is needed to his family. If any Sudra does so, he may go against the Brahmins and be tortured.

Chap.10.S.129

Punishment to sudrasIf a Sudra talks ill of a Brahmin his tongue should be cut off.

Chap.8.S.270

If a Sudra pronounces the name of a Brahmin or talks of his caste or accuses him, an iron rod ten inches long should be heated red-hot and thrust into the mouth of the Sudra.

Chap.8.S.271

If the Sudra dictates the Brahmin to do a particular thing, boiled oil should be poured into the mouth and ears of the Sudra.

Chap.8.S.272

If the Sudra hits at the Brahmin’s hair, beard, legs, neck, penis, his hands must be cut off.

Chap.8.S.283

If the Sudra sits in a seat along with a Brahmin, his hips should be scorched or he should be driven away from the town.

Chap.8.S.281

If the Sudra attacks a Brahmin with hands or with a stick the part affected should be noted and the Sudra should be beaten severely at the same part of his body. His hand should be cut off, if he had used his hands. His legs should be cut off, if he had used his leg.

Chap.9.S.224,248

If the Sudra takes away anything belonging to the Brahmin he should be tortured and killed.

Chap.9.S.248

If a Sudra leaves his trade and seeks the trade of others, the king should confiscate his property and excommunicate him.

Chap.10.S.96

If a Non-Brahmin enjoys with a Brahmin wife, he should be punished till he breathes his last.

Chap.8.S.359

If a Sudra enjoys a Brahmin girl without protection, his male organ must be cut off. If he enjoys a Brahmin girl in a family, his body must be cut to pieces and his property should be confiscated.

Chap.8.S.374

For eliciting truth and for taking a promise, the Suddra should be made to hold a hot iron or be immersed under water.

Chap8.S.114

If the sudra’s hands are not scorched, and if he does not die in the water then only the words of the Sudra could be taken as true.

Chap.8.S.115

A country, where the Sudras have no other work than being slaves, is the only right place where the Brahmin can live.

Chap.2.S.24

A Brahmin should not live in a place, where the Sudra is ruling. A Brahmin should not live in a place near the abode of the chandalas.

Chap.4.S.61

No right to the Sudras

A Sudra should not be taught the sastras. Brahmin should not give food to anyone other than his disciples or followers. Offerings of the 'Homa' should not be given to any Sudra. Brahmins should not go for performing rites or pooja to anyone who boycotted the Brahmins.

Chap.4.S.80

The dead body of the Sudra should be taken by the south direction. The dead body of the Kshatriya should go by north. The dead body of the Vaisya should go by the west. The dead body of the Brahmins should alone go by the east.

Chap.5.D.92

Brahmin rule

A king should receive preachers of the vedas and the sastras and all Brahmins. Every morning he must meet their demands and rule the country as dictated by the Brahmins.

Chap.7.S.37

A country ruled by a king will be ruined, if the vedic scholars and the Brahmins are made to suffer for food.

Chap.7.S.134

If a king does not rule the country as is stated in the Manu's code, (Varnasrama Dharma) the ministers and others should kill the king.

Chap.7.S.26

A Sudra should be suppressed by the Brahmin without minding the powers of the king. If the varnadharma is dishonoured by a king, the

Brahmins should take up the weapons and fight.

Chap.8.S.348

A country, where a Sudra administers justice, will undergo sufferings as a cow caught in the marshy pond.

Chap.8.S.21

Share in the treasure

If a king finds a treasure in his country he should first give half of the treasure to the Brahmins and take the other half only to his treasury.

Chap8.S.38

Hanging

Punishment by hanging is not applicable to the Brahmin.

Instead of hanging it is enough if his head is shaved. Others could be hanged...

Chap8.S.379

A Brahmin and a snake should not be heckled, even if weak in health.

Chap.4.S.135,136

Even if the Brahmin commits a very serious offence, he should not be tortured or hung. He should be sent away with his belongings.

Chap.8.S.380

Women

Bed, seat, beauty, pregnancy, anger, lie, betrayal etc. were created only for the sake of woman.

Chap.9.S.17

If a family suffers on account of not having a child the woman could obtain the consent of the father-in-law and the husband and have intercourse with the brothers-in-law and the close relatives of the husband and give birth to children.

Chap.9.S.59

Even if one's husband has bad character, bad behaviour, illicit relationship with other women, a woman should worship her Brahmin husband as god.

Chap.5.S.154

A woman should obey the father as an infant, obey the husband in her youth or and obey the children when widowed. A woman cannot at any time exercise her will independently.

Chap.5.S.148

It is no sin to kill any woman or any Non-Brahmin.

Chap.11.S.65

No king has powers to impose excessive taxes, even when it is necessary. It will anger the Brahmins. If the Brahmins are infuriated, they will curse and the kingdom will be ruined.

Chap.9.S.313

Fire burns the dead body in the grave, The fire in the 'homa' does good. Similarly, even if any Brahmin indulges in a bad act, he should be worshipped. He is superior to all.

Chap.9.S.318,319.

UNTOUCHABILITY

History of Vaikom Agitation

Speech delivered by Periyar in the Kanyakumari District tour, on 25th and 26th Dec.1958

(Vide: 'Viduthalai' 8.1.1959 and 9.1.1959)

Note on Vaikom

[Vaikom is a beauriful small town in the Kerala State. Formerly, it was under the Travancore State, ruled by Kings.

Till 1924, the "low caste" men were not allowed to walk in the streets, near the temple as they would "pollute" it by the their walking according to the evil caste - system of Brahmins!

Thanthai Periyar E.V.Ramasami, the fighter for human rights, and eradication of Untouchability, participated in the agitation to throw open the streets for " low caste" Ezhavas, organised by George Joseph and others. He courted imprisonment twice and won their rights.

Fittingly Periyar is called the "Hero of Vaikom".]

Periyar recalls his experiences in the year 1958 at a public meeting in Kannyakumari District.

Respectful President,

Ladies and Gentlemen,

I was extended an invitation to come over to the Kanyakumari District many times by your comrades. As I was busily touring in other districts, I could not come earlier. Wherever I toured, I found a great awakening. People gathered in thousands.

Ten years ago, I addressed a meeting here in Marthandam. In those days you were citizens of a Native State. You were ruled by a Rajah, whereas we were citizens of the British Government. Yet we are all “Sudras.” (Heirs of prostitutes). We Dravidians were subjected to humiliation by the Brahmins. It was the outcome of the hoax played on us, we continue to be “Sudras”.

Today,we are citizens of one country. We are Tamilians of Tamilnadu. We are today brought together. Our unity is strengthened. We are today linked as one family because we are all, now citizens of one country. We have to work together for achieving our ideals as we are all classified under one caste. So far as I am concerned, I led the agitation even some 35 years ago in Tamilnadu to eradicate the social evils particularly the hateful ‘untouchability’. For over thousand years we were not allowed to enter some of the public roads. Those who are now aged atleast 50 years may recollect those days. Youngsters of this generation may not know these things of the past.

If there had not been the agitation in those days, today many of us would not have the right to pass through many of the roads. In those days conditions were very bad in this country. The Government was in the hands of the orthodox Brahmins. The Varnashrama Dharma was in its full sway. In our country, the advent of the Non-Brahmin Movement, redeemed a number of rights to the Non-Brahmins. The Non-Brahmin Movement successfully combated the Brahmin domination.That Non-Brahmin Movement was popularly known as the Justice Party; named after its journal ‘Justice’.

The Brahmins too had their own organisations as Brahmana Samajam, and Brahmana Mahasabha. They worked against our interests and stood in the way of our attaining many of our legitimate rights. Brahmins were proud of calling themselves as ‘Highest caste’. They insisted on calling themselves as ‘Brahmins’. Manu law and other sastras too termed us as ‘Sudras’ only. What an amount of humiliation and degradation we were subjected to!

If we do not opt for the name of Dravidar Kazhagam or Tamilar Kazhagam, we have to choose only ‘Sudra’ Kazhagam, as the suitable name for our organisation.

That is why, we had to change the name of the South Indian Liberal Federation latter called as the Justice Party, as the Dravidar Kazhagam, to make ourselves known to the world as to who we are. The Dravidians are people of a proud nation, known to the world.

On account of the efforts taken by the Non-Brahmin Movement (Justice Party) in the years 1919 and 1920 and the agitations in Tamilnadu, the right to make use of all roads irrespective of castes was got, not only in Tamilnadu but also in Andhra, Karnataka and Kerala.

With the powers vested in the hands of the Justice Party Government, the right to make use of all roads by all castes was brought into practice.

The Justice Party Government brought in a legislation even in those days permitting the so called low-caste people to make use of water from the wells, which had all along been exclusively reserved only for the use of the Brahmins.

These are all things which took place before the days of Gandhiji. It is absurd and fraudulent to say that it is only Gandhi, who did all these things. Not only this. The Justice party people were the first people to pave the way for all castes to enter the Panchayats, Municipalities, Taluk Boards, District Boards and Legislative bodies even before the coming of Gandhi. They nominated the representatives of the so called low caste people (the Untouchables) called as ‘Pariahs’ to enter the legislatures on a par with the so called high caste Brahmins. ‘Chakkilis’, ‘Pallars’, were members of the legislature. l want you all to clearly understand this truth.

As a matter of fact, Gandhi’s plans were different. He was not for allowing all the Sudras and the Untouchables to bale out water from wells and tanks, along with high caste Brahmins. He was not for permitting the Untouchables to enter the temples along with the high caste people. Originally, he only insisted on the continuance of certain rights exclusively for the highest caste. He upheld the Manu code. He was for separate temples, tanks, wells and dwellings for the highest caste Brahmins and the low-caste Sudras. That was the original plan of Gandhi. I know it. Let anyone deny.

Today, false propaganda is carried on about Gandhi. Much is said about Gandhian way and Gandhian path.

I was the Secretary of the Tamil Nadu Congress Committee. A sum of Rs.48,000 was sent to Tamilnadu as grant from the All India Congress Committee, to construct separate schools and temples for the low-caste Sudras called as the 'Pariahs', Chakkilis, and Pallars. It was strictly ordered that these Untouchables should not go and create trouble at the places exclusively used by the highest caste Hindus.

By that time the Justice Party Government had already passed orders permitting all castes to study in all schools irrespective of their castes. They made all to study together. Caste restrictions were removed in the field of education long ago. This Reform was strictly enforced. There was a law compelling even private institutions to admit a certain percentage of 'Sudras' in their schools failing which, such schools would not be eligible for any Government grant.

At the time of inspection, the officer would put the question, "How many Untouchables are studying in this insitution? If anyone should say that no Untouchable approached seeking admission, the officer would say "In that case you have got to go and get some Untouchables to study in your school." I am telling of the conditions that prevailed in our State even before Gandhi came.

When Tamilians were so much progressive, in your Kanyakumari District things were very bad. The highest caste Hindus did not even tolerate the right of low caste Untouchable Hindus. Even his shadow should not fall on the so called highest castes. That was the horrible tragedy in your place. The low caste Sudras were to raise a cry from his hiding place to reveal his presence. It is on account of the laudable services of Thiru.Swami Narayana Guru that the low caste Sudras were awakened. The Vaikom Agitation changed the conditions. The Untouchables here gained a lot. These things may not be known to the youngsters here.

We waged the battle at Vaikom against untouchability. We were

imprisoned many times. We were severely beaten. We had to make sacrifice to eradicate untouchability.

There were no classes in jail in those days. The treatment was very bad.We had to bear all these to eradicate untouchability and bring in a new change. How did this change come in? What is our present position? If you think over and search for a better position, you will in fact agree that we are very slow in eradicating casteism and its evils. We must muster strength and march on with a greater speed.

You must know the history of the Vaikom agitation. A very small incident led to the Vaikom agitation.

Com. Madhavan was an advocate. He was to appear before the honourable judge in a case on behalf of his client. The court was in the compound of the Maharaja's (Emperor's) palace. At that time, arrangements were made to celebrate the birthday of Rajah (the King). The entire surrounding of the palace was thatched with Palmyrah leaves beautifully. Brahmins started chanting mantras (hymns). As com.Madhavan belonged to the 'Ezhava' (Nadar) community, he was not permitted to enter or pass through the place and reach the court.

It was at this time that the Justice party was carrying on propaganda in Tamil Nadu for the abolition of castes and untouchability. Inter-caste marriages were encouraged. Schools were thrown open to all. 'Samabandi Bojanam' (Inter-dining) was popular. Such intensive social reform propaganda was carried on in Tamil Nadu by the Justice Party. When Gandhi came to know of what the Justice Party was doing in Tamilnadu, he started including our schemes in his constructive programme.

In those days, the Justicites boldly exposed the Brahmins, who were afraid to move about without company. Non-Brahmin leaders like Dr. C. Natesan (Mudaliar), Dr.T.M.Nair and Sir P.Theagarayar educated the masses by their incessant and extensive propaganda and secured the powers in the State. Brahmins were envious of the Justice Party Government. They had no platform in those days. In those days, the Brahmins cunningly took shelter

under the slogans- ‘We are not power mongers. We boycott the elections’. With such false slogans they hoodwinked the people and indulged in all sorts of intrigues. Realising the popularity of the Justice Party, Gandhiji concentrated on the problem of untouchability, as the only way to bring down the Justice Party rule in Tamil Nadu.

In those days I was very familiar to the leaders of the Justice Party. They had great respect for me, because I held many posts. Mr.Rajagopalachari met me and induced me to become a follower of Gandhi. He said that Gandhi alone is capable of carrying out the much needed social reforms. I resigned the post as chairman of Erode Municipality and joined the Congress. Before my entering the congress, no Tamilian had the honour of becoming the Secretary or President of the Tamil Nadu Congress. I was the first Tamilian to hold these posts in the history of Tamilnadu Congress.

Com.T.V.Kalyanasundaram (Thiru Vi.Ka) was a school master. Dr.P.Varadarajalu (Naidu) was the editor of ‘Prapancha Mitran’. Yet Brahmins did not trust him. Com.V.O. Chidambaram (Pillai) was at the mercy of Mr.Kasturi Ranga Iyengar, after draining all his resources.

So, the Brahmins did not respect them. They could not ignore me like that, as I already held high posts and hailed from a very big business community. For anything and everything Mr. Rajagopalachari (Rajaji) believed me and reposed much confidence in me. I also believed him and reciprocated the confidence he held in me. We both worked together and I carried on an intensive propaganda with the result the Brahmins once again gained the platfrom. I was very bold in expressing the rationalist views. I openly spoke on god in all my meetings stating, “If the idol would get polluted by the touch of the people, such a god is not required and the idol has to be broken to pieces and used for constructing good roads. Otherwise it may be put near the river banks to be used for washing clothes”. I was often induced to speak, severely by the Brahmins. As I was not for any post or power, the Brahmins remained silent.

What all I say now about God, religion and caste, I used to say even in those days. Rajagopalachari used to tell me that I have administered a very

strong dose, after hearing my speeches. I used to reply that so long as people remain foolish, there is no use of our giving a light dose. On hearing me he simply smiled. In these ways, we made the Brahmins come to power in those days.

Leaders of the Ezhava community wanted to stage an agitation, when Mr.Madhavan was prevented from entering the court. Mr.K.P.Kesava Menon, President of the Kerala Congress Committee, T.K.Madhavan and others took the lead. They decided to launch the protest on the day of the prayers at the Raja's palace. They chose Vaikom as the fit place for the agitation. It is only in Vaikom you have a temple with four entrances on the four sides, leading to four streets around the temple. That was really convenient for the agitation. So they chose Vaikom as the place for the agitation.

There was a law that the low caste Untouchables as 'Avarnasthans' and 'Ayitak Karans' should not enter those roads. If an Untouchable has to go to the other side of the temple, he had to go two or three furlongs away from the temple and walk about a mile to reach the otherside. Even the 'Asaris', 'Vaniars' and weavers were not allowed to enter the roads around this temple. The same conditions were prevalent in other temples also. Particularly at Suchindram, it was very strictly enforced.

Important government offices, courts and police station were by the side of the Vaikom temple near the entrance. Even while transferring officials, no Untouchable would be transferred to these offices as they were not permitted to enter the roads around the temple. Even the coolies were debarred from entering the roads to reach the shops.

As soon as the Vaikom agitation started, the Rajah ordered about 19 leaders including Advocate Madhavan, Barrister Kesava Mennon, T.K.Madhavan, George Joseph, to be arrested. They were treated as special prisoners. At that time, there was a European named Mr. Pitt as the I.G. of Police, under the Rajah's government . He ably managed the affairs of the agitators. When all the 19 agitators were put in prison, the Vaikom agitation actually fizzled out. At that time I received a letter form Mr. Kesava Manon

and Barrister George Joseph.

“You must come and give life to the agitation. Otherwise we will have no other way except to tender an apology to the Rajah. In that case, we will not lose anything, but, a noble cause would suffer. That is what actually worries us. So please come immediately and take up the agitation”. This was what was written in the letter. They themselves chose me and wrote the letter to me because I was very vociferous in attacking the evil practice of untouchability in those days. Moreover, I have established a good name not only as a fierce propagandist but also as a successful agitator. When they sent the letter I was on tour. The letter was redirected to me from Erode and it reached me at Pannaipuram in the Madurai District. On receipt of the letter I cancelled my tour and rushed up to Erode to proceed to Vaikom. I wrote a letter to Rajagopalachari requesting him to act in my place as the President of Tamilnadu Congress Committee. I pointed out the importance of the Vaikom agitation in my letter. It was a good opportunity for me. So, I did not like to miss it . I proceeded to Vaikom with two others.

Somehow the news spread that I would be coming to Vaikom to lead the agitation . When I reached Vaikom by boat, the Police Commissioner and Tahsildar greeted us.

We were informed that the Rajah instructed them to receive and make all arrangements for our stay. I was really very much surprised. The Rajah was so good to me because, he used to stay in our bungalow at Erode, while his officials stayed in our choultry on his way to Delhi. That Rajah and his party were always afforded a cordial treatment at Erode during their stay, before boarding the train for Delhi. That might be the real cause for the unusual treatment given to me at Vaikom. When the people of Vaikom came to know of my relations with the Rajah and the officials, they were all very happy.

Even though Rajah treated me as a guest, I participated in a number of meetings supporting the Vaikom agitation. I criticised the evil practice of untouchability. l said that such a God that would feel polluted by the mere touch of an Untouchable does not deserve to be at the temple. Such an idol should be removed to be used for washing clothes. By my propaganda more

and more people were eager to join the agitation. More and more people came forward from different places. It became a problem for the Rajah. Yet he remained silent for five or six days. Many complained to him, about my speeches. Rajah could not ignore any further. So, after ten days, he permitted the police official to promulgate P.C.26 which is similar to that of Sec.144 here.

There was no other go for me than to defy the ban. Accordingly I defied the ban and addressed a meeting and I was arrested. Mr.Ayyamuthu also defied the ban along with me. He was also arrested. We were all sentenced to undergo rigorous imprisonment for one month. I was put in Aruvikkutha jail. It was after my imprisonment, my wife Nagammai and my sister S.R.Kannammal and a few others carried on a state-wide propaganda. When I was released, I once again resorted to the agitation.

When I was in prison the agitation gained momentum. Lot of people volunteered to court imprisonment. Intensive propaganda induced the people to encourage the Vaikom agitation. The enemies indulged in hooliganism. Rowdy elements tried their best to create panic, but ended in failure. Even those who were in foreign countries came to know of the atrocities perpetrated here in the name of caste . They volunteered to send donations. Daily, money orders poured in. A big pandal was raised to house the volunteers. Daily, more than 300 people were provided with food. Many planters sent vegetables and coconuts daily. They were pooled together, as small hillocks. It looked like a marriage house.

At that time Mr.Rajagopalachari wrote a letter to me. “Why should you leave our state and create trouble in another state ? It is wrong on your part to do so. Please leave it and come over here to take up the charge from me.” This was what was contained in the letter. Mr. Srinivasa lyengar came over from Tamilnad to meet me. He also tendered the same advice as Rajagopalachari. By that time more than1000 people were ready to participate in the Vaikom agitation. There were big processions and ‘Bhajans’ daily everywhere. The agitation gained momentum.

The news reached Punjab. There Sami Sirathananda made an appeal. He

sent about thirty Punjabis to Vaikom. They offered 2000 rupees as donation and consented to meet the catering expenses for the volunteers. Seeing this, the Brahmins here sent communication to Gandhi. They accused the Sikhs of provoking a war against Hinduism. Gandhi expressed his view. He said that Muslims, Christians, Sikhs and others, who were non-Hindus should not partake in the agitation. In response to his appeal, Muslims, Christians and Sikhs withdrew from the agitation. Rajagopalachari wrote another letter to Joseph George stating that it was wrong on his part to interfere with matters pertaining to Hinduism. But Joseph George did not pay heed to Rajagopalachari's advice. He replied that he was prepared to face expulsion from Congress. He strongly stated that he would not lose self-respect. Mr.Sen, Dr.M.E.Naidu and other leaders stood strongly in support of the agitation. But some people were afraid that Gandhi would write, condemning the agitation and stop the donations. But at that time Sami Siratha Nanda came to Vaikom and assured of financial support.

The Vaikom agitation was launched in spite of opposition by Gandhi. I was once again arrested and sentenced for 6 months imprisonment. Some Namboodri Brahmins and orthodox Hindus joined together and planned to counter the Vaikom agitation through what was called enormous 'Satru Samhara Yagna' (Bonfire prayers for killing the enemies). They spent money and performed this pooja. I heard about this in prison. All of a sudden, one night I heard the sound of gunshots. I enquired the warden, whether there was any festival going on near the prison. He told me that the Raja passed away and the gun shots are fired to indicate the loss. When I learnt that the Rajah was dead, I had a melancholic feeling. Later I was glad, because the prayers by the Brahmins and orthodox Hindus to destory their enemy had resulted in the death of the Maharaja. Their prayers did not harm the Vaikom agitators. The people were also happy. Subsequently we were all released on the ceremony day of Maharaja. Our enemies also lost their tone and tenor.

Later, the Maharani (Queen) wanted to settle the problem by mutual talks. She wanted to discuss the problem with me. But the Diwan of the State, who was a Brahmin stood in the way of our talks and said that the Maharani should not talk to me directly, So he wrote a letter to Rajagopalachari. Rajaji knew that I would carry the laurels and earn the credit. So he cunningly

decided to make the Maharani talk to Gandhi. It is because of this trick played by Rajaji, that Gandhi's name was dragged in the history of Vaikom agitation. I did not much mind as to who personally gained the name and fame. I was not for any personal glorification. I only wanted the problem to be solved successfully.

Gandhi came and had talks with the Maharani. Maharani consented to throw open all the roads for the low-caste Sudras and Untouchables. But, she expressed the fear that I would further continue the struggle seeking the right for Untouchables to enter the temple. Gandhi came to the Travellers' Bungalow, where I was staying and asked me to express my opinion. I said "it is not a big thing to enable the Untouchables make use of the public roads! Even though temple entry is not at present one of the ideals of Congress, so far as I am concerned it is one of my main ideals. But, you may inform the Maharani, that for the present I have no such idea to launch the campaign for temple entry rights. Let things come to normal before I decide what to do".

Gandhi informed the Rani and she proclaimed the right for all to make use of all the roads around the temple. This is how the low caste Sudras and Untouchables got the right to use all roads, like the highest caste Brahmins and orthodox Hindus.

I was for some time the chairman of the Devasthana committee at Erode.' When I was away, comrades. S. Gurusamy and Ponnambalan and Eswaran induced two Adi-Dravida workers in my office, to wear the sacred ahses (Viboothi) on their fore heads and took them inside the temple. Seeing them, the Brahmins cried loudly that they had polluted the deity. They were locked up inside and a case was instituted. They were punished in the District court. But on hearing the appeal, the High Court released them as not guilty. That was during the British rule.

But, it was only at Suchindrum that the first agitation for temple entry was launched publicly. A Self-Respect Confernce was also conducted under my presidentship. A number of resolutions were passed urging the abolition of castes and ensuring rights for the Untouchables to enter the temples.

Next, another Conference was held at Ernakulam. In that Conference a resolution was passed condemning castes and urging Hindus to become Muslims, as there are no castes in Islam. Some others recommended Christianity through amendments. At last, the option was given to join any one of the above two religions.

One day, in Allepey one of the converts to Islam (who was a Pulayar by caste) went to purchase an article at a Nair shop. He was beaten up and it developed into a serious clash between Hindus and Muslims. Such clashes between Hindus and Muslims spread everywhere, The then Dewan, a Brahmin Sir C.P.Ramasamy Iyer put down the agitation with an iron hand. But the Rajah (King) was later informed that most of the low caste Untouchables like 'Ezhawas' and 'Pulayars' are becoming Muslims. He was also advised that there was no other go than to throw open all the temples for all the Untouchables to save Hinduism from the peril. At that time there was 'Yagna' by Brahmins for his long life. More over it was a custom to do something good to the people on his birthday. It is then that the Rajah chose the right thing to do at the right time. He announced that on his birthday all temples would be thrown open to all, including the low caste Hindus and Untouchables. This is the history of the struggle. This is how the Untouchables were given the rights to enter the temples.

It is only after all these that Rajagopalachary and Gandhi came forward to speak of temple entry. It is quite absurd to say that these changes took place because of Gandhi. As a matter of fact Gandhi has not done even a molecule of service to the Untouchables. You will understand this well by reading 'What Congress and Gandhi have done to Untouchables', a book written by Dr.B.R.Ambadkar.

When I was the Secretary of the Tamilnadu Congress Committee out of the funds of the party Gurukulam (Free Students' Hostel) was run at Seranmadevi. As Secretary I consented to give Rs.10,000 and paid a part sum of Rs,5000. One Brahmin named V.V.S Iyer took up the responsibility to run the institution. In that Gurukulam, Brahmin boys were given special preferential treatment. They were fed separately. The Non-Brahmin boys in the Gurukula were fed outside. While 'Uppuma' was given to Brahmin boys,

only gruel was poured to Non-Brahmin boys. The son of Omandur Ramasamy Reddiar (Former Chief Minister of Madras Province) told the matters to me with tears. I complained to Mr. Rajagopalachari. When he contacted V.V.S. Iyer, he neither denied the charges not repented. He stoutly refused to give equal treatment to all. He said that he could not do anything as it was an orthodox area. Then I said that I could give the balance amount of Rs.5,000 only when the Gurukulam was reformed. He got wild. He curtly asked me ‘Are you serving the nation?’ I curtly replied, ‘Is what you are doing nationalism?’ This serious matter provoked me to start a party for the non-Brahmins (Tamils).

Even now you can find only ‘Brahmins’ preparing food at Congress congregations. Even in those days, we engaged the Virudunagar Nadars to prepare food at the Justice Party Conferences and the Self-Respect Conferences.

Why do I recollect all these past things? You should know that unless we go on agitating like this, we cannot make the society progressive with equality.

Moreover you should all know that neither Congress nor Gandhi has been responsible for any of the social reforms, we have been able to witness.

Even today, we are the only people of Dravidar Kazhagam who boldly ask why should the lazy Brahmins be considered as highest caste, while the real tillers and toilers are considered as low castes. Why should we have a god that degrades us as Sudras?

Today they have created all safeguards to casteism in the Constitution of India. A brahmin from somewhere has the boldness to come over here, and speak with temerity, tendering serious warnings. Why? Power is vested in his hands.

id any one have the guts to question?

We are the only people who are free, frank and fearless.

If we are termed as Sudras by Hinduism, what else can we do but, destroy that Hindu religion? Our Dravidar Kazhagam is not a political organisation. We do not contest elections. We do not seek votes. We are not for ruling power. Others may hesitate to call a spade a spade. Power - seekers may coax the innocent voters. They may hoodwink you for selfish gains. I am not for dragging in Gandhi's name to dupe you all for getting any post or power. I am not for that disgraceful life.

We have not made public life a profession or business to eke out our livelihood. Think over why? We eat our own food, spend our time, energies to instil in you self-respect!

By 1958 you find that wisdom makes its sway all over the world. But still here we are like barbarians. Our god, religion and sastras do not elevate us from the plightful rot. Government is also in the hands of imprudent barbarians. No one dares to question except us.

We are called Sudras (sons of prostitutes) by Brahmins. Why should our sons be called sons of prostitutes? No one thinks of this disgrace. Those who survive in politics do not care about it. They implicitly obey and submit to what all the Brahmin says.

When I was leading the Vaikom agitation, Mr.Sathukkutti the son of Nilamban Zamindar used to meet me often and discuss. He used to address me as 'Naicker samy'. Not only that. He used to talk high of his birth because he was born to a Namboodri Brahmin. He would often tell me that I should not consider him as one born to a Nayar. Yet he was a graduate B.A. Who is there to condemn this mentality in our people?

Consider for a moment what these' Azhwars' have done. They attained 'Moksha' by prostituting their wives. This is revealed in the 'Purana'- Baktha Vijayam.

One 'Sudra', an Azhwar, gained a place in heaven by allowing his wife to lead the life of a prostitute. The Nayanmars gave their wives to Brahmins. Even to this day the orthodox people propagate these things without shame or self-respect. When I point out these things, I am accused of talking

damagingly of puranas (Mythologies). Who else talks boldly of these? These puranas ruin our morality. What else can we say?

Added to all these the Brahmins have stuck to the seats of government. After India was freed from British Rule power has been transferred into the hands of Brahmins. I blame Gandhi for that. A big conspiracy was hatched to keep us eternally as 'Sudras'. Today (1958) everything is in their hands. Today the President is a Brahmin. The Vice President is a Brahmin. Premier is a Brahmin. Deputy Premier is also a Brahmin. The speaker of the Parliament is also a Brahmin. Added to all these if we plead for the eradication of castes, they send us as the accused to jail for a period of three years. Who worries about all these? Most of the luminaries in public life want to safeguard the government, Casteism, sastras, puranas, religion and god. They think that there is no other go for them to live.

No one who depends on votes and bribe will question the atrocities perpetuated in the name of caste, god, religion and government.

Britishers at least considered us as men with equal rights. Today the government is in the hands of Brahmins, who call us as sons of prostitutes (Sudras). That is why they have easily found safeguards in the Constitution itself. According to law those who demand castes to be abolished have to be prepared to undergo imprisonment for three years.

This casteism is a chronic disease that has eaten our society for centuries. What medicine we use for scabies and itches, cannot cure cancer. We have to operate the body and remove the portion affected by cancer. Treatement will be different for different diseases. According to Hindu law we are ' Sudras' for more than 3000 years. We are sons of prostitutes for over 3000 years. Our Constitution gives full protection to this evil.

We must root out this evil. We must be rid of this ridicule. It is indeed the most difficult task. Unless you pour boiling water on the roots it will not die. Unless we take severe steps we cannot eradicate castes.

Not only in TamilNadu, but even in the whole of India there is no force that can raise a bold voice like us. Those who are after power will never

dream of raising any protest. It is only those who are dedicated to serve the people sincerely and selflessly, can dare to risk their life even for the eradication of the castes. What have those who entered the legislature done so far? They cannot do anything? We can get posts by simply sending a telegram. Yet we are not prepared.

A few days ago Nehru made a sickening note about the legislatures and other elected bodies. He even threatened that he would retire and seek renunciation. What happened? He silently gulped all his remarks and stuck to power. It is all mere display of the old Gandhian tactics to gain popularity. The Dravida Munnetra Kazhgam party people who were with us, condemned the entry in the legislature, so long as they were in Dravidar Kazhagam. They even wrote attacking the elected representatives and the legislative bodies. Nay, even Nehru and Rajendraprasad of Congress party spoke against the legislature. Because they have now the chances, they are quite eager to enter. They forget their past. By hook or crook they want to adorn the legislatures. They are prepared to sabotage and expose anybody. Somehow everyone wants to come up in life. No one is worried about the age long insults heaped on our Dravidian racial distinction.

The entire country is in the clutches of three ghosts and five diseases. To believe in one thing, that is not really existing is defined as Ghost.

God - Caste - Democracy - are the three Ghosts.

Brahmins - Newspaper - Political parties- Legislatures - and Cinema are the five diseases. These diseases are preying on the human body like Cancer, Leprosy, and Malaria. If the society is to progress these things should be fought tooth and nail and destroyed completely.

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CALL TO Youths!

(Speech delivered by Thanthai Periyar E.V.Ramasami

at Trichy on 21-2-1943)

It is more than five or six months since I addressed ameeting. This is the first meeting after my illness. During this period many events have taken place. You may like to know my views on them.

I like to express my opinion on certain controversial issues. Moreover I am held responsible for some of the latest developments.

Man cannot live as a jungle animal. He is a social being. He has to live with others in the society. He has to serve the society. His foremost duty is to make the society happy and prosperous. So my opinion is that a man who does not serve the society is only an ordinary animal. Though self interest is the trait of all living beings, welfare of the society is primarily the indispensable trait of human beings.

It is only the human society which is aware of the interests of the society, that is able to progress. In our country, it is only the Brahmins and the Muslims who are vigilent to safeguard the interest of their own communities. They are always worried about their own communities. They deem it as their foremost duty. What do we find in our Dravidian society? We should only say that we Dravidians do not think it our duty to look into the interests of our society. Even the Adidravidas are disinterested in the welfare of their society. Why is it so? It is because the Dravidians and even amongst the Adidravidians one set of people do not dine with others. They are now separated into innumerable castes unnecessarily. Even amongst the Dravidians here we have countless castes. People of one caste do not dine with those of other castes. They do not have one common policy or religion. Those who have religious or caste feelings cannot be expected to have social

outlook and unity. You cannot expect them to have affinity towards their own community. They live like animals without any sense of their racial affinity. They are like barbarians. That is the reason why we still like to be called non-Bramins or Tamils. We are not prepared to call ourselves Dravidians.

But the Anglo-Indians who are decendents of two nationalities, have unity and separate identity. Brahmins call them selves as twice born (Dwijas). Yet they are not willing to find out the real facts about their origin. Yet they have unity amongst themselves. That is why they are considered great. Similarly if we take the case of Muslims, who ever may join their religion, they are united under the banner of religion. They have affinity as members of one religion. They are very great in this respect. They will become greater. The cause for it is their religious unity.

ravidians

But the case of Dravidians is different. They have numerous castes-different beliefs- and several disparities.

They are not the least worried about their racism. They are slaves to other races. That is the reason why the Dravidians and the Adi Dravidians are at the mercy of Brahmins and the government. They cannot survive otherwise. It is because of this evil the Dravidians and Adi Dravidians are unable to progress.

Let me cite an example to illustrate it further. I like to refer to the things now happening. The Brahmins are creating as much trouble as they could during this world war period. It is known to the government also. The Muslims refused to extend any help to the British during this war-period. What had befallen on them? The Viceroy’s executive committee voluntarily offers all posts to them only. At the sametime the Dravidians and the Adi Dravidas deem it their duty to help the British in this war against fascists. For this they betray their own kith and kin and help the government in all ways. Yet they are classified as the Sudra (Sons of prostitutes) community by the government. Even the laws term them as Sudras. What is the reason for this? It is on account of Brahmins and the British government. Are we to say that we deserve only that much?

The government says that we, the Dravidians, are not fit to hold high posts in the government. If it be so, we could not have extended unconditional support to the British rulers during the War. Yet the rulers ignore us and give their support to the Brahmins and the Muslims. What do we understand? We must accept that we do not deserve high posts. Even though the Brahmins are a neglible minority, the government is terribly afraid of them. We are of a brute majority. Yet the government is least concerned about us. They arrogantly think that we, Dravidians, cannot harm them the least. That is why they cringe on the retired Brahmin officials and pensioners to hold high posts as judges even after the expiry of their period of service. Would they make us slaves to the highest caste Brahmins? Otherwise is there any justification to make us as their slaves? We cannot blame the government for these. It is not the fault of the government. Why do I say so? We are cowards. We have no guts to threaten the government or compel it to yield to our legitimate demand. It is our selfishness that is the root cause for our betraying our society.

The way Out

We, the Dravidians, are not functioning as a sound body. Our organisation is considered to be very weak. How could a party composed of such people achieve success? How can we build a strong oraganistion with such people? We must relieve the aged people. We must bid good bye to the rich people in our organisation. The youths in our party should come forward to agitate. Then only it is possible for the Dravidians and Adi Dravidians to attain independence. It is the youths who could make the government yield to their demands. For that lofty ideal, the present organisation dominated by the rich and aged people will not suit. We need dictatorship. It is a useless farce to talk of our being first rate democrats, intertwined as a party. A party with dictatorial fervour could alone be fruitful. Today Russia and Germany are wedded to dictatorship. That is why they are today very powerful forces. Because England and America are democratic countries, they are today struggling. What would have happened, if the dictatorial countries opposed them?

Similarly the Congress and the Muslim League are parties wedded to dictatorship. Other parties are democratic. The government is today crushing the dictatorial organisation. They throw some crumbs to the top men of the democratic organisation. Thus they make the democratic bodies powerless and voiceless.

That is why I emphasize the need for the Tamils to rise up to the occasion. The Tamils should be awake. They should assert themselves as one nation. Under such a circumstance a dictator would come out of his own accord. It is for this that we are today aiming at.

FASTING

The next important thing that attracts the attention of the general public is the second world war. We are getting day by day good news. We are happy and contented. So far as we are concerned we are prepared to make all sacrifices. In fact we have already sacrificed a lot. As such we need not be worried much about the war.

The other matter that is drawing the attention of the public is the fast by Mr.M.K.Gandhi. His fasting is not a new experience. He has fasted many times for a few days and after breaking the fast he has recouped good health. He once underwent fast unto death and succeeded in his aim. This time his fast is drawing more attention. The doctors are of the opinion that his condition is bad. The British government is negligent. But I feel that this fast is against our interests. That is the reason why the government is lethargic. We are demanding the separation of Dravidanaadu. Mr.M.K.Gandhi is against it. The government does not want to interfere. They want the matter to be settled within ourselves. Mr.M.K.Gandhi says that the British should ‘Quit India’. His idea is to let us down afterwards. That is Mr.M.K.Gandhi’s motive. It is for this that he is now fasting.

What are we to do? If others are concerned about us, we will be concerned about them. It is reciprocal and quite natural.

We are today Sudras. We are degraded. We have no right to enter the

temples or eating at houses of Brahmins. We are considered as low Untouchables. In the government we are given menial jobs. Those who betray us are caressed by the government and the congress party. We remain as downtrodden people today. We are being exploited by the Brahmins and by the people of other states.

id Mr.M.K.Gandhi feel for a moment about our pitiable lot? Did he express a word of sympathy? Now many people are worried about the fast by Mr.M.K.Gandhi. Did any one of the them care to express sympathy towards our cause? One will have to think over the after effects of his fasting. Could it be said that our low status would be changed to a better status or equal status with others? How to sympathise with Mr.M.K.Gandhi without considering all these factors? His fasting is a mere farce. How to sympathise with Mr.M.K.Gandhi?

Now an all party conference is convened. The convenors of the conference have practically ignored us. They do not even think of us. Under these conditions what help could we render to them? My friend Rajaji is the man behind the screen for all these. Yet he is not at all worried about his own state. Moreover the participating leaders of various parties were strictly instructed not to talk about party politics. They were asked to speak only about the release of Mr.M.K.Gandhi. How could any self-respecting person agree to partake in the conference?

Those who exploit the name of Mr.M.K.Gahdhi for their own selfish ends participated in the conference. They passed a resolution in favour of Congress party. Only 200 delegates attended the conference. About 309 people attended as visitors.

Rajaji himself accepted that the conference was not largely attended. It seems there were loud speaker arrangements also! They call it an All India All party conference. There is no limit for their deceit and fraud. They say that 100 telegrams were received from the south. Atleast 99 would be from Brahmins. Newspapers in the hands of vested interests, being dominated by Brahmins made a big fuss about the conference. None seemed to worry about the people of South India. How is it right to decide the social, economic and

political problems of the people from the fasting of a single individual? Is it a wise thing? Moreover it is mere barbarity to depend on fast to solve problems. It is utterly barbarous to be afraid of one man fasting. If we are to submit to this sort of threat, I do not know where it will lead us to.

HOOLIGANISM

The next item that drew the attention of the public is the enormous country wide sabotage in consequent of 1942 ‘Quit India’ Movement. It is somewhat losing vigour now. The Congress party is responsible for the heavy damage caused to the public property. Yet they deny the fact. They say that they have no hand in the countrywide sabotage. The Congress was speaking very high of its policies. They said that they are just, peaceful, truthful and non-violent. Today it is like devils quoting scriptures. Their actions belie their words. The congress is today exposed in its true colours.

In order to escape punishments some of the Congress leaders declared that they have no responsibility in the outbreak of riots, arson, loot and sabotage. If they had not done like that the volunteers of the Congress would have openly declared in the court that they alone are responsible for all these acts of sabotage. But, at a few places the volunteers have boldly said that they are responsible. They accepted that they only set fire. They felt sorry because the fire did not spread widely. No national newspapers condemned. Mr.M.K.Gandhi was aware of the sabotage all over the country. He did not issue a single statement condemning the same. In fact he refused to do so. No one else came forward to condemn.

The police raided a number of Congress offices and seized records, which clearly revealed that it was the Congress that actually conspired. Some of the Congress volunteers were arrested with such literature. The government states that it is in possession of more evidence to prove that Congress alone organised the sabotage. The government refuses to release them with the fear that it may aggravate the situation, so it is distinctly clear that Congress policy is towards violence, confusion and sabotage.

Who Suffers?

Is there any benifit to the people on account of all these irresponsible violent activities? Such acts are condemnable as foolish. There was no loss to the Britishers or to their property. There was no danger to their lives. Their government is not affected. Then who are the losers? It is our people who lost their precious lives. The people of India are the real losers. What will be the fate of our society if power is transferred to the Congress?

The government arrested the leaders. It is a good thing. They took immediate action to quell the Congress party activities. They deserve to be congratulated.

So far as our state is concerned we must appreciate our people. They were very wise. Even though the echelons in the government are Brahmins, the Governor has cleverly acted with restraint and controlled the affairs. That is why the sabotage was not fruitful. In other states the situation is quite different. There you find people adoring Gandhi. The rich capitalists feel that their profits would decrease in case the Congress is humbled. They give funds liberally and encourage the Congress volunteers. I think such things would soon end there also.

Students

The students are also creating troubles. I would only blame the teachers for that. The teachers themselves encourage the students. North Indian money is pouring in for creating indiscipline amongst the students. It is these two factors which are responsible for the ruin of students. The teachers do not take disciplinary action against the boisterous elements. They knowingly allow the students to go to dogs. They know that the students' education and bright prospects are being jeopardised. Even in this the Brahmin students are clever. They do not get involved in the agitations by students. What is the net result? You find that the Non-Brahmin students alone are ruined.

Already our education system is in doldrums. The education imparted today is not at all useful to the individual in his future life. The burden of the parents to seek adequate resources to educate their children is increasing day by day. It is becoming very costly to educate children. The parents who could

really afford to spend so much for education are scarce.

The Brahmin community is not worried about this, because they do not care about self-respect. The religion gives them ample scope to exploit other caste people. The government is also encouraging them. As a result of all these advantages the Brahmin boys and girls are able to read well and get through in the examination. Our Non-Brahmin students are easily hoodwinked. They are easily tempted to create hooliganism in schools and colleges.

Just imagine the difficulties undergone by parents in the non-Brahmin communities. Tolerating their poverty and hunger, many parents save money to educate their children. Some parents risk all their belongings. Some parents part with their ancestoral property. Some parents borrow a lot of money at high rate of interest to educate their children.

The children of such poor non-Brahmin parents have to realise their duties and responsibilities in the schools and colleges. If they neglect their studies and indulge in goondaism it is nothing but betraying their own poor parents. Creating lawlessness and hooliganism is not at all a patriotic work. Most of our non-Brahmin students are today negligent of their duties. Foolishly they act and get ruined. The duty of the student is to learn. Education should not be neglected at all. They may behave as they like after their education is completed.

If the student thinks that education is not more important than nationalism, he should express his will to his parents and get out of the school or college to do things as he likes. That is what a decent and honest fellow will do. Behaving in any other irresponsible way as a goonda is condemnable. It is a mistake to talk of nationalism remaining in the classes as a student. It is nothing but disgraceful. I like to stress all these particularly to the Non-Brahmin students.

UNWISE LITERATURES

Another item that has attracted the attention of the people is the burning

of unwanted literature. I am held responsible for this. Why do the self respectors do so? It is only to induce the Tamilians to boycott such books as Manu Code which is responsible for the creation of belief in religion and god. Ramayana is created as the story of a god. Periapuranam is also created like that. They are propagated as the literatures of the Tamils. That is the reason why we ask the Tamils to boycott such literatures. Burning campaign is only a formal token of our protest. Many people have written letters to me suggesting the burning of Hindu law also as it is based on the Manu's code. We are telling this for many years. Today we are ruled according to the Manu's Code only. We will do one by one. Let us first burn the three books Manu's Code, Ramayanam and Periapuranam. But the Tamil pundits and Saivites amongst us are raising a cry against us (Self-Respect Movement people).

Let us first of all try to know how these books are related to us. Then we should know as to what is contained in them. Then we should find out whether they are in any way helpful to us. We should know whether there is any benefit to us by following the unwise ideas elaborated in these books. It is only after closely scrutinising all these that we can talk about them.

These three books are not at all concerned about the Dravidian Tamils. They are not helpful to us in any manner. If any Tamilian is of the opinion that Manu's Code should not be burnt, we will have to doubt about his very birth. Ramayana is also like Manu's code. Some pundits praise Kamba Ramayana as a valuable literature. They are against burning. But the very author of Ramayana does not call it a literature. Kambar himself says:

"At risk of the world speaking ill of me and my reputation getting spoiled, what my work seeks to state is"

"வையம் என்னை இகழவும், மாசு எனக்கு எய்தவும், இது இயம்புவது யாதெனில் பொய்யில் கேள்வி. புலமையினோர், புகல் தெய்வமாக் கவி மாட்சி தெரிவிக்கவே."

He has emphatically stated that Ramayana is not a piece of literature.

He considers Ramayana merely as his masterpiece to establish his talents.

There are others who state that Periya Puranam is history throwing a lot of information about astronomy and geography. They are of the opinion that it should not be burnt.

Ramayana and Kandapuranam were written with a competitive spirit. Periapuranam was written to countaract the Bakthavijayam and Baktha Leelamirtham. This is evident from a general reading of all these books.

The ideology of Ramayana and Kandapurana is the same. Rama was born to destroy ‘Arakkars’ (Rakshasas). It is believed that Mahavishnu incarnated as Rama. Similarly the Devas (gods) prayed to Paramasivan to destroy the ‘Asuras’ (Non-Brahmin Dravidians). Kandan was born to Paramasivan for that purpose. Nothing is known about the birth and parentage of Sita, the wife of Rama. Similarly nothing is known about the birth and parentage of Valli, the wife of Kandan.

The birth of Rama is an absurdity. He was born to the Brahmins who performed ‘Yaga’. The birth of Kandan is still worse. When the semon of Paramasivan fell down, the earth was not able to bear it. So it was directed towards sea. Kandan was born there. I am not telling this of my own accord. It is Viswamitra who said all these. In the Ramayana as the Rakshasas were being killed more and more Rakshasas are said to have been born newly. Similarly it is stated in the Kandapurana that Asuras were beheaded. The dead Asuras are said to have appeared with new lives. Like these you find many similarities between Ramayana and Kandapurana. Looking into the behaviour of the devotees of Saivism as well as Vaishnavism, we find them to be of the same type, one copying the other.

In Saivism, we find a devotee called Tiruneelakandar, who was a potter. Similarly in Vaishnavism we find a devotee called Gorakummbar. He was also a potter. The stories of both the devotees are alike. Both of them were not in terms with their wives. They did not oven speak to their wives. It is Vishnu the god who brought in good terms between Gorakumbar and his wife. It is Paramasivan who brought in good terms between Tiruneelakandar and his wife.

Even as Ramayana is considered to be an epic by Hindu Vaishnavites, the Hindu Saivites consider Periyapuranam as their epic. One cannot easily state that there is anything to be learnt by the people. Indiscipline, prostitution and things devoid of self respect abound, in these epics.

If we are to accept them as divine literatures and talk in praise of these epics and gods and religion, we will only be exhibiting our uncivilised barbarous status in our life.

One devotee willingly offers his wife to a Brahmin. One devotee uses his elbow to grind the Sandal wood. One devotee offers the hairs of his daughter to a temple. What is the use of reading such things? It may justify the offering of anything and everything to the highest caste Brahmins. These stories serve the purpose of creating disharmony. You find the story of an untouchable called Nandanar in Saivism. Similarly you find the story of an untouchable called Sokkamela in Vaishnavism. Their stories are also similar. They were admitted into the temple and given salvation by their respective gods.

Vaishnavism permits even stealing and cheating in the name of god. Tirumangai Alwar's story vouchsafes it. Similarly the story of Manickavasagar in Saivism approves stealing and cheating in the name of god. Both of them were given salvation by their respective gods, for their religious service by stealing and cheating. The Vaishnavite gods and Saivite gods compete with one another in absurdities, foolishness, and barbarity. They prescribed tests to their devotees thinking themselves to be very intelligent. A false impression was created to make offerings ungrudgingly to the so called holy Brahmins. One must be a fool to believe that these books are helpful to the Hindu society. Similarly if the Tamil scholars and enthusiasts champion the cause of these books and aspire to spread them, I would only say that they are doing great disservice to the society of Tamils. From the beginning to the end we do not find anything decent or justifiable in the Ramayana. Every action of Rama is atrocious. How to worship him as god? Could anyone boldly say as to how Ramayana is useful to the majority of the people?

If it is to be considered as an epic or literature, should there be no rules to govern it for giving such a status? Is there no limit for imagination? Would any one agree to part away with his wife, just because a poet has excelled in his imagination? How could anyone emulate the example set by the devotees. Should not such men be beaten black and blue? The Tamil scholars and pundits do not understand this simple matter. How could they command the respect of the people? The saivite Tamil Pundits insist on safeguarding Periyapuranam. They say that it contains historical and geographical truths and also many astronomical facts.

We can easily get books on these vital subjects written by experts. There are many cheap editions also written by research scholars. Ignoring this fact what is the use of searching for rice in the Sahara desert, when you have varieties of rice in abundance in the grocer's shop?

There are plenty of story books in the market. Our people do not read them. Why? It is because those stories are not religious. They are not stories of divinity. They are not preaching religious sanctity. They do not disgrace the Tamil community. Those books do not subjugate us as slaves. They are not barbarous. That is the reason why we do not worry about anything else except the religious books. The religion and god and the books concerned about them should be destroyed completely. We must efface them out of existence. We should not allow them to exist in any form. Only then we can live with self respect. It is with this noble objective that we are for destroying all the books, which are religious.

We are of the firm conviction that Tamils have no salvation with these books. That is why we are for destroying them. We have not decided to do so blindly. We are aware of the price we have to pay for it. Yet we are resolute to sacrifice our utmost to destroy these books.

We are determined to face any serious consequence. We are ready to lose our precious life. We are ready to undergo any difficulty for this. We are not like others, who are foolish enough to be content with the blind support for carrying on religious propaganda. We know that we can lead a carefree life and attain fame easily. We have not succumbed to such an evil. We are self-

respectors. During the last 18 years, our speeches and actions are almost the same. Those who have keenly observed us and followed our activities would not find anything new. We are always wedded to one policy. Perhaps a few may misconstrue our ideals. They may feel perturbed and get angry.

Any person who involves himself in public activities is bound to do something which he sincerely feels as right and good. Atleast he must show the right way for our ladies. Otherwise he must lose his life in either of the ways. So far as we are concerned, we are aware of the fate of true reformists. We know of the difficulties faced by the wisemen. We do know of what the people then valued about their genuine services.

I do not want to mingle politics in our social matters. I am speaking here as a reformist and not as a politician. I am not very much enamoured of Swaraj (Freedom)? I do not attach much importance to it. My objective is whether we want Swaraj or self-respect raj. Those who are really worried about the present status of affairs of the Tamilians, would definitely feel that these books are retrogative to our interest. True Tamils would deem these books as poisonous. Now you people see what Mr. Maraimalai Adigal has said. He is peerless amongst Tamil scholars. His views on Kamaba Ramayana cannot be ignored. We have of course many differences of opinion with him. Adigalar is praised today and held in high esteem by the Tamil Scholars and pundits. See what he has written:

“Some of the Tamil poets were very much enamoured of the false propaganda by the Aryans. So they have created Bharatham and Ramayanam with all sorts of unbelievable things. They made their writings familiar amongst the people who were adoring the Aryans”.

“Perum Devanar recreated Bharatham into Tamil and it has become obsolete”.

“Bharatham is a bundle of unbelievable things. The ancient authors in Tamil could not translate Ramayana written in the Aryan language as it was fully dumped with absurdities”.

The Ramayanam written by the poet Kambar is an adoption of the

Ramayana written in the Aryan language Sanskrit. As there were many unbelievable things in the writinga of Kamabar, the Tamil scholars of the later ages were not able to reconcile with Kambar.

Because Kambar wrote a false story and as Kambar was accustomed to the alien language and its culture, he has dared to adopt and strictly follow the aliens and utter lies in his work.

Naturally the poets of the later ages, also stooped to deceive people. For that sake they have translated and remade the works in Tamil. Thus they have destroyed the ancient glory of the Tamils.

It is true that there are traces of literary brilliance in the translations. Because they are built up on false premises from the beginning to the end, people are confused. They are not able to distinguish between fact and fiction.

There are splendid fictions in foreign languages, particularly in the English language considered to be one of the civilised languages. There are plenty of stories with falsehoods also. Those cock and bull stories are written in the poetic form also. Such a literature is increasing enormously. But what is the opinion of those learned scholars in the language? They specifically point out that such stories are purely imaginary. The authors of these various fictions declare that they are not true stories. They openly accept that such stories are meant simply for reading and enjoying. So there is no harm in reading them. Modern Tamil scholars, who have undrtaken the research have arrived at definite conclusions. They say that the ancient literatue contains cock and bull stores. They have listed out what is untrue and imaginary. They say that they were written without any sense of rationalism.

It is a great blunder to project such stories as true. If people are made to believe them blindly as true stories, it will result in under development of the brain. Truth is always a truth. Falsehood could never last for long as truth. That is why I say that it is a great blunder to believe these stories.

The Tamil pundits who uphold the imaginary literature as true have forfeited their wisdom and sense of justice and fair play.

In the debate on Kamba Ramayana held in the Law College, Madras, the learned Tamil Scholar Mr.R.P.Sethupillai is reported to have stated that Ravana the King of Ceylon was an Aryan. I read about it in the newspapers. It is a known fact to the world that Ravana was all along referred to as the Thennailangai Vendan (King of Ceylon).

Historians and research scholars have long ago found out the period in which the Aryans came to India. They are of the opinion that the Dravidians or Tamilians were the original inhabitants of India, particularly in the south. There is no historical evidence to prove that an Aryan had ever ruled the Tamils or Ceylon.

Just because Ravana is said to have mastered the Vedas and prayed Siva, Mr.R.P.Sethupillai concludes that Ravana was an Aryan. He quotes Valmilki for evidence. He knows pretty well that these facts were probed further by research scholars or historians.

Both Valmiki and Kambar have attributed many qualities to Ravana.

It is said Ravana lived for three and a half crores of years. He is said to hail from the ‘pulasthian’ class. He is said to have powers to carry the earth. There are many such things said about him.

Even as all these were said about Ravana by Valmiki and Kambar, it was also stated that he read the Vedas and spoke in the Northern Sanskrit language. It is indeed a pity Mr. Sethupillai wants to establish things based merely on what is written in the Puranas. He does not want to view things with a research mind or rational out look. How is it possible for the Vedas to spread in the South, even before the coming of

Rama? How is it possible for the northern language to come here? Moreover if Ravana was an Aryan, where is the need for him to knock away Sita. What made Rama to declare that he had come only to kill Ravana?

If we are to view these things, it is clear that Ravana was not at all an Aryan.

The speeches and behaviour of some of our Tamil scholars are detrimental to our interests. They behave as though they are the enemies of Tamils.

It is no pleasure for me to criticise our Tamil scholars. What else could I do without criticising them for their unwise acts? It is for the people to judge whether they are worthy of praise.

Aryans have written that Rama was an Aryan. They accept that it is the story of Aryans. They say that it was written to make Rama a god. Later our Tamil writers adopted all these and attributed more and more wonderful qualities to Rama. They exerted much to uphold Ramayana. They champion the absurdities in them and propagate them as unadulterated truths.

How are we to consider such people as great or honest or honourable? How could they be considered as patriotic people?

Have you ever seen the Aryans translating any of our Tamil books? Do they atleast praise any Tamil book? Please think over why they are like that? How should we be? Should we not have self-respect? Why should our Ravana be depicted for ever as low and bad?

Hate aryan literatures

It is because of these Puranas (Mythologies) and lthihasas (Epics) that we are made slaves to the Aryans. The Muslims and Christians today are not slaves to the Aryans. Why is it? Is it not because they hate these books? This is the historic fact. We see people talk ill of Aryans and Aryanism. But how many people are really against Aryans in their life? We are not practical and we do not put into practice what all we say. Our attitude towards Ramayana, Periyapurana itself is an indication of our slavish character. I would only say that we are not really sincere to our own Dravidian culture and Tamil language.

Atleast we can trace some evidence for Ramayana. Historians speak about Aryans, their civilisation and their migration to India as nomads. Similarly the historians have recorded facts about Dravidians and their civilisation. But

it is not so with Periapuranam and the stories contained in it.

Periya Puranam

"Some one sang a ballad!

It is god who commenced it!

There was a glow of light!

The reflection in the mirror

Came out as a real man!

A child aged only three years began to sing!

A rock floated in the water!

Fever was cured with mere ashes!

The door opened wide of its own accord!

Foxes became horses!

Out of mere bones, a girl was created!

A boy swallowed by a crocodile became alive and came out!"

All sorts of absurdities like these are found in the Periyapuranam. What is there great in Kandapuranam?

In the very opening stanza itself reference is made only to the Brahmin priest in the temple of Thillai (Chidambaram). The Saivite Pundits condemn other puranas. They decry them as absurd. What about their own Periyapuranam? Even as drunkards decry others as intoxicated and order for drinks. These Saivite Pundits behave as though absurdities are not seen in their literature. Don’t we see in them the qualities of Aryans.

In Christianity you do not find more and more absurdities. There are two or three things which cannot be believed. A virgin girl begets a child! A small piece of bread multiplies miraculously to feed the hungry thousands! The dead are brought back to life. Even these few unbelievable things are not tolerated in the western countries.

There is opposition to the Bible. Many controversies are going on. The number of people who disown religion goes on increasing. Here, such absurdities are found in abundance. If we take any thing we find it unbelievable. Many things are irrational, illogical and not acceptable to reason. Such being the case how long could our god, religion and puranas exist intact? We can understand if the ordinary ignorant people alone believe them, but we see even learned scholars revere the puranas and show respect to them. How are we to tolerate this tragedy?

So I appeal to the Tamilian youths. Do not rest on your oars till the false prestige attached to these books are nullified. What ever ordeals you may have to face, be bold to disown them. These books are white ants to your brain. If you youngsters resolve to do away with such a senseless, pernicious and unwanted literature, you will be doing a great service to Tamilnadu and the Tamilians.

Cinema

Even as we have got to set fire to some of the Shastras, Puranas and lthihasas there is another important work to do. It is to fight against the atrocities in the Cinema field. The reasons we attribute to burn some of the books are also applicable to the Cinemas. What ever is preached in the books are propagated in the Cinema.

We see the old order changing and yielding place to the new in many fields. This is what we see in the world. But here we find new things and changes are cleverly suppressed. The old are considered as precious gold in the film industry. Our Cinema is mostly based on blind beliefs, foolishness and barbarities. Neither the actors nor the producers think about the interests of the cine goers.

A prostitute or a thief does not think about the interests of the general public. The actors and producers are also like that. Their actions are generally against the interests of the society. By hook or by crook they want to safeguard their personal interests. By hook or crook they want to live happily.

Such anti-social elements are now becoming very scarce in western countries. But here their number is increasing.

uring the anti-Hindi agitation more than 1500 volunteers including ladies courted imprisonment to save the Tamil Language. One of the good effects of this agitation is the increasing urge in our people to hear Tamil music. To encourage the Tamil Music Movement, many rich people volunteered to donate money. It will not take much time to root out the shameless actors and disgraceful producers. All that we have to do is to agitate. It is enough if 5000 people are prepared to go to jail. There are many things we have to do. Of the many this is one.

In the West you find dramas and films depicting the rise of renaissance. In our country many unbelievable things are going on in the name of religion, puranas and gods. Even the government is a party to this. Things which have to be eschewed, hated and rejected are in full sway.

You don’t find others worried about all these!

Is it enough to indulge in mere sophisticated talks to reform a society and do good to the country? Is it enough if people are asked to spin daily for the country’s welfare? Is it enough if people are advised to wear Khadhi cloth for the country’s progress?

Should we not wisely plan and act? We must do things in a constructive manner. The evil of attaching importance to speeches without doing anything laudable has resulted in dishonest people rising up as leaders and prominent men. They parade themselves as full blooded politicians and leaders of the nations.

So I appeal to the youths to think over the existing state of affairs and realise their responsibility. Even our womanfolk should come forward,

unmindful of any other thing. In order to redeem the lost honour of a nation, atleast a few people should be ready to face any disgrace. Don’t you find many people behave even immorally for the sake of their belly? So come to a decision to redeem our honour and self-respect at any cost. If there is anything good you can do to others, don’t hesitate.

Recollect what Valluvar - the Great Preacher of Moral Virtues has said about self-respect. He warns that one would be harming a great cause, if he contemplates about his own dignity and status. For the sake of honour and dignity one must be prepared to risk even his life. Why do l say so? Self-respectors can never afford to lose their dignity and honour.

All the talks on communism in our country is bogus. Our youths must keep away from such talks. What is the work they do? Their eyes are always on the leaders of the Justice Party. Their work is to criticise the Muslims and rich people. They are not worried about the evil casteism or reactionary propaganda of Gandhi. They are not worried about Rajaji who wants only the Brahmins to live happily. They are not worried about the Congress party that upholds the Varnasrama Dharma. They are not worried about khadhi being symbolic of barbarous age.

The communists are dominated by the evil forces cited above. So I appeal to the youth to be aware of these communists. Communism here, as it is, is a sugar coated poisonous pill. Beware!

GOD AND MAN

TAMIL SPEECH DELIVERED

BY PERIYAR IN 1973

I say, “He who invented god is a fool”. Why do I say so?

The aboriginal man at first began to think of many things. He wanted to know how the world was created. He could not understand how the world continues to exist. He wanted to know the cause for birth and death. He saw around him many things created by man. He personally understood how such things existed. It is quite natural that he had an urge to understand about other things also. When he could not find an answer for existence of birth and death, he wrongly guessed that there should be some one else behind all these things understandable. He remained in darkness with contentment.

That is the reason, why even now the third rate fools ordinarily put the question “If there is no god, how were you born?” He further says in his talks, “Man only built the house. How were the mountains, seas, rivers, trees and shrubs were created? There must be a cause for all these creations” With these words he comes forward to prove the existence of god.

So, it is ignorance or inability to seek the truth that leads him to believe in god and his creations. So, the very thought of god is merely the outcome of one’s ignorance. His conception of god is built on the bedrock of mere guess.

He merely invents god, for all those things which he cannot fully understand or completely realize. On account of this, ordinary men who could obtain the real truths with their average knowledge felt it unnecessary and unwanted to probe further into the matter.

He felt it convenient to believe in mere myths. Such a state of affairs kept the majority of the people away from thinking deeply and to carry on

research. Man's ability to probe deep and carry on research work was practically banned. That is why, the people who believed in the existence of god are considered to be irrational.

Even though the man is endowed with abundant powers of thinking, the way and the extent to which it is actually put to use alone is to be judged.

I like to enlighten you further, by stating my own experience some 75 years back.

There was a Municipal Hospital at Erode in those days. There were two or three indegenous medical practitioners and a Christian preacher attached to the hospital. There was the outbreak of the disease called Cholera twice every year. The then population of Erode was only

about 15000 people. Every year about 300 people fell victims to

Cholera. In some years even 500 people died. In those days people believed " Cholera" is the game of an evil goddess called "Om Kali Amman".

So they avoided any treatment by doctors. Even if doctors came forward to give medicine they refused to take. They used to say that the goddess would become more agitated, if medicine is taken. They even rebuked the doctors. Cholera used to spread for about a month or two. When it naturally subsides and the deaths decrease at the rate of one or two after a month, they used to offer their prayers to the goddess Om Kali Amman. On that occasion elderly women used to tease others by saying that the goddess 'Amman' has entered their body and scolds the people thus: "You people do not mind or respect me unless I play my game. When I actually show my powers you offer special prayers. I will wreak my vengeance" On hearing these words the people were actually afraid and made promises on the spot to offer special prayers to the Amman. In a few days the Cholera would subside on its own accord.

In the meantime the authorities of the Municipality would take all measures to fight out Cholera. They would advise the people to boil the drinking water before using. They would advise the children not to purchase

eatables, which are not fully covered. They would advise the people not to eat the old and cold dishes. They would guard the water resources from pollution. While these things are going on, all on a sudden a woman would cry stating that her words are the words of Amman. “I brought two pots of oil (Cholera). I take the balance to some other village. I am leaving your village now”. People used to offer prayers in the night and take out a procession with the old mats, rags and pots and keep them beyond the boundary of the village.

You may be aware that when quarrel arises between two women, one would accuse the other saying, ‘will not the Amman give you a spoonful of oil’. Because one gets loose motion or purging by taking oil, those people referred cholera as oil. In those days Cholera deaths were shocking. In some villages more than 75 percent deaths occured due to Cholera. People would not take any precaution. They refused to get treated. They did not care to find out the real cause for the outbreak of Cholera.

As a matter of fact Cholera broke out only during the festival months. People from various towns and cities used to congregate at a particular place. They had to eat whatever was available. They committed nuisance anywhere they liked. Drinking water was easily polluted. Lack of sound sleep and consumption of half baked mutton, fish and other non-vegetarian dishes are common during the festival months(Margazhi, Thai, Masi, Panguni). It was so even during the other Hindu festivals as Ekadasi, Poosam, Magam, Deepam etc. The ordinary people who met at the specific places of worship, carried the infectious germs to the rest of the houses, inns, choultries, trains, buses and lodges. Infection was easy. People of those days could not really understand what infectious diseases were, how they were caused, and how one could prevent them. So they believed that it was all the work of god.

If the situation was so, just 70-75, years back, it is no wonder that people who lived some 100-200-500-1000 years ago were so blindly believing in the existence of god.

However, the blind belief that Cholera is the work of god, has gradually faded. Today people believe in the treatment for eradication of Cholera. The

health department has carried out a number of good schemes. They take vigilant steps to protect the tank water, well water and other sources of drinking water by modern scientific methods. On an average about three hundred people died every year when the population of Erode was 15000. To day the population is 70,000. Yet rarely 20 to 30 persons die every year.

Now it is clear how the belief in god, and his powers made the people ignorant and foolish. As the people began to shed their belief in god and his powers, they have gained wisdom and the society has consequently gained much.

Even in Western countries, even though people believe in god, they do not believe in his powers nowadays.

‘ Believe in god; but keep the iron safe carefully locked’ is what the Christian follows.

“Believe in god; but keep the horse safely tied in the stable” is what the Muslims follow.

What do we learn out of these? God is not a necessity for intelligent man. God is not like food that is indispensable. It is only just like dress worn to suit the surroundings. That is the truth about god. If anyone is to say that the belief in god is absolutely necessary for life, I would only say that such a person is merely a distilled dud or a log of wood. Moreover, such a person would not come forward to prove the existence of god to us. He will leave it to god himself to prove his existence. So, there is no denying the fact that god is the creation of fools.

I say he who preaches god is a rogue. I say so because he has given a definite shape to god and attributed high qualities to god. Those who define god go on saying that god is omnipotent, omniscient and so on.

They say that god has no shape. They say that he is kind. How could we say that they are ignorant? We could say that a person is ignorant, if he is unable to know a particular thing. But these people come forward to define and explain god. They intentionally dupe the people.

If a fool says that there is god, these people go a step forward and attribute to god as though they have really seen god. When we ask him how he is, they say that he is shapeless. How could one see a thing that has no shape? There are certain things which we can feel even though they have no definite shape. Senses of taste, smell, touch, sight and sound make us feel and realize them. For example, we cannot see air. But we feel it as it blows.

Similarly though we cannot see the electricity we feel it as it functions. We realize it when we find its light or heat. We make use of it as we like. We are able to control it by merely pressing a button in the switches. Thus we are able to know its various qualities.

That is why I say that it is absurd to believe a thing that we can neither see nor feel. He who wants us to believe must be a rogue. God is a myth. He who indulges in dishonest means can never be considered as honest. Yet the Brahmins do so only with the intention of making the gullible public as scape-goats. People are intentionally made idiots. By such roguish and dishonest means they want to defraud the people. God is a big hoax. They not only say that god is shapeless but also proclaim that he is everywhere. It is another Himalayan fraud. What are we to call their boldness?

When we tell them, “What sir, you are telling so many things about god. We do not understand. To our minds god is not clear”. They reply, “God cannot be seen by anybody. He is not comprehensible to any human mind. So you cannot see him or understand him. That is why god is defined as one who has no shape. He cannot be felt or understood even to the educated and the intelligent”. Is it not a big fraud played with the people, in an orderly disciplined manner by the rogues?

How could a thing that is neither perceptible nor clear to the intelligent sections be seen, felt and understood by these fools?

Comrades! If you meet such fellows who are theists, you may yourself put these relevant questions with the intention of understanding god.

The two things that render people irrational are god and religion. God is an elixir to be given to a man to convert him into a fool. No man invented the

sun, moon, fire, water, wind, stone and mud. Man only gave the names. There is no need to explain them or find the causes for these.

Man is bound to know them and enjoy them.

But, god is not the one like that. God has to be preached by one. It is not enough if one simply preaches. One must blindly believe what another preaches. Not only that. One must be made to believe god by force or compulsion. Unless one takes so much pains, poor god cannot enter the minds of others. Yet god is said to be omnipotent. What a pity!.

The story of god is what a fool has imagined. His imagination has made the thinking talents of man inactive. Even as the burning flame in the hands of a child sets fire to the house and renders the city to dust and ashes, the thought of god has practically killed the thinking ability of humanity. Some people described god as ‘Namasivayam’. Namasivayam means nothing or vacuum. That is the interpretation given by some saivite scholars as M L Pillai and Thiru Vi-Ka. Yet they were worshiping idols for a long time and later on they changed.

I do not understand why a man needs god, particularly when one does not really believe in all the powers of god. Everyone for the sake of custom says ordinarily that everything is the direct result of god’s actions. But in actual life, every man distinguishes what is self action, what is nature, what is sudden, what is accident and so on.

Even those who believe that everything is god’s action, do not fail to take precautionary steps. If everything is god’s creation how has an atheist who denies god come into existence?

Further, if it is true that god is everywhere, why is he not able to prove his presence, by his own appearance. The believer in god does not think of these relevant and sensible questions.

A Christian says that god has given man wisdom. Man has to seek god through wisdom. When we ask how god, which was clear to their wisdom is not clear for our wisdom, they say that atheists are sinners and so cannot

reach god.

Who created those sinners? If god has created sinners; why did he make them sinners? If god has not created sinners then who created them? When we put this question they say that devil or satan has been responsible. They are not willing to answer further. It is all because they themselves are not able to understand what they are speaking. It is so with the orthodox Islamites. So far as Hinduism is concerned, there are Mummurthis called Brahma, Sivan and Vishnu, Kali, Kathavarayan, Maduraiveeran, Karuppannan, Alwars, Nayanmars, dead ones, stones, pictures birds, beasts, trees, cow-dung and so many others worshiped as gods.

Why do I enumerate so many gods? If it is true that god is omnipotent, how ridiculous it is that he is not able to reveal himself in a definite form or shape. Is god so weak, impotent and incapable?

Added to this sorry state of affairs, there are people who talk of previous life, next life, fate, dharma, heaven and hell. They seem to me like the blabbering of the drunken mad fellows.

Man has enough to suffer from birth to death. Added to these sufferings these gods and superstitious thoughts as fate, heaven and hell play havoc. They practically torture the mind of man. The living beings are still unable to understand why they suffer from pain, sorrow, worries and calamities. Of all the living beings man is said to be the only rational being.

It is because man is endowed with rationalism, he suffers more than other living beings. The real cause for it is the damnable god.

If we are to share the food and work equally there is no necessity for god. In such a state, god has no work.

Today man is subjected to slavery, misery and difficulties because his interests are vested in the hands of the mighty and fraudulent religious cheats.

In another 50 years the average longevity of man is going to reach 100 years. That is certain. Already in some countries the average life of man has

gone up to 67-74. In our own country in 1950 the average life of man was 32 years. The percentage of literacy in 1940 was 9%. By the efforts of the Chief Minister of Tamil Nadu Mr. Kamaraj the percentage of literacy has rapidly increased to 50 percent. Added to this, the belief in god has been considerably reduced. So I say the more and more, the thought of god diminishes, the people would become wiser. If our women enjoy their independence in life and if socialism spreads in leaps and bounds, the wisdom of man and his longevity would simultaneously go on increasing.

Today the Government is in the hands of Dravida Munnetra Kazhagam (DMK). They are atheists. If they increase their membership by a few more lakhs, they will ever remain in power sound and stable.

Of all the foolish notions which ruined the human race on earth, it is the thought of god that is of foremost significance. Of all the religions of the world, there are only three big religions considered important. They are Christianity, Islam and Hinduism. Of these three, the first two have historic significance. So far as the third religion is concerned, it is a religion that was built up gradually with more and more fantastic ideas. It is a religion forced on the people with the primary intention of hood-winking them. It may be called a mixture. It attained the name of Hinduism at a very later stage and after the spread of the other two religions only.

At first it was the Vedic religion for sometime. Then it was called the Aryan Religion. Later it was called the Brahmanic religion. At last it was christened as Hinduism.

In the world, Christianity is the biggest religion having the largest following.

Next comes Islam. When compared to Christianity, Islam has ¾ of followers.

Whereas the followers of Hinduism are only about ½ of the followers in the Islamic religion.

Apart from these three religions, there is another religion called

Buddhism. There is no particular god for this religion. Yet they have the belief and follow certain rituals. Buddhism is in fact next to Christianity so far as the followers are concerned. It is a religion prevalent mainly in China, Siam, Burma and Ceylon. If we are to call Buddhism by another name, we may call it the religion of wisdom, because “Buddhi” means knowledge. Why should Buddhism be called the religion of wisdom? While all other religions have a god, Buddhism has no particular god. It is so because, there can be no god for a religion that is based on wisdom. That is why Buddhism is said to be the religion of wisdom.

Yet even the Buddhists and intelligent people will not accept Buddhism as the religion based on wisdom. Why?

For a religion to thrive, it must have a god and people should have belief in god. Added to these the followers have to blindly believe absurd stories and irrational beliefs.

When one considers Buddhism on this basis, it may be defined as a mere way of life. Its preaching and ideas are like that.

Even though people of all religions believe in god, yet there are religions, which have only one god and other religions, which have more than one god. Even though the followers of these three major religions have belief in one god and ‘devas’, yet, their concept of god remains uniform.

Those who believe in god, conceive god to be like a man. Many of the gods have a human form, behaviour, qualities and other activities as men. They simply attributed the qualities of man to a greater extent. But man has to transform all his thoughts into action by striving. Though god is also like a man, he is said to have greater powers to transform instantly his thoughts into action. This is the only difference between man and god. Both man and god exist similarly. Both are like human beings. Both have human qualities and behaviour. Except that god is said to possess them to a greater extent than man, it is not said that divine qualities are noble and high.

Jesus Christ is foisted as a ‘Kumaran’ (Son) of god.

Mohammad Nabi is foisted a ‘thoothan’ (messanger) of god.

‘Similarly’ man is also having ‘ kumaran’ (Son) and ‘thoothan’ (messenger).

The only difference is man conceives them daily in life.

God does good to those who do good. God punishes those who are bad.

Similarly man does good to those who are kind to him. He does harm to those who harm him.

God need not take pains to display his action. He does instantly. But man has to take pains to display his thoughts into action.

God is said to forgive a man who has committed atrocities, the moment the sinner prays to him. Similarly man also forgives those who repent.

God refuses to forgive some and punishes them with vengeance. Similarly man also refuses to forgive some and wreaks vengeance.

So, we find that all the qualities in man are also reflected in god. What all god does, man also follows.

Man commits the criminal deeds.

God also has his own share of criminal deeds.

Man has the jail to punish.

God has hell to punish.

Man punishes. God also punishes.

Man kills a number of other living beings. God also kills men and other living beings.

Man remains a silent spectator to starvation and poverty. God also

remains silent when living beings starve.

Even those who have conceived more than one god, have not deviated from the mono-theist way of conceiving god. He has incorporated even the vices and bad qualities of man into god. Man in the primitive age was like a barbarian, cruel, hardhearted, foolish and characterless. Naturally when he conceived more gods, he naturally made his gods embodiments of all human behaviour, good and bad.

For example, a Brahmin did not conceive the idea of god in the beginning, because he dwelt in mountains. That is why he conceived a number of ‘devas’ (devine persons) as inhabiting the high horizon. Even these ‘devas’ were not free from the vices of man. He simply attributed the various qualities of man to the various devas. He simply called them by different names. To make the people believe these devas, he attributed such qualities which would create a terror in the minds of human beings.

The Saivites called devas as ‘Rudran’ and ‘Durgai’. In Europe, the barbarian described god as father god and mother god. Here the Saivites call ‘Amman God’ (Mother God), and ‘Appan God’ (Father God). Such gods are said to possess the deadly weapons as spear, sword etc and travel on wild beasts as lion, tiger, bull, etc. They worshiped only such terrorising forms of god.

In those days, they took Parvathi as the goddess of earth, Varuna devan as the god of water, Vayudevan as the god of air, Agnidevan as the god of fire, Akasavani as the goddess of the sky and the Sun as Suriya Baghavan(Sun), Chandra Baghavan(Moon), Emadarman as the god of death, Brahma as the god of creation, Vishunu as the god of life, Siva as the god of destruction and so on. For all the devas they considered ‘Indiran’ as the King. He was also known as Devendran.

All these male gods and devas had wives. Goddesses had husbands. Some gods had sons and daughters also. The important thing we have to notice in all these is that no god or goddess was deemed to be highly virtuous or honest or embodiment of good character. They created gods just like men with mere

ignoble and worst qualities. There was no limitation to the worst deeds of these gods. What all we consider as bad, evil and ridiculous were prominently seen in these gods. All these have become gods to be worshipped by the people eternally. Even today, it is said that one who worships all these gods would be blessed profusely.

What is god? What are the great qualities of god? Even now people are unable to understand. Today people worship these gods, which have all sorts of bad qualities and evil tendencies. Yet we simply hear that gods have very high and great qualities. Actually in life, we do not see anything like that.

Generally man is made a fool mainly by this concept of god. I do not know why no one has come forward to expose the ignorance of the people. Even the educated intlligentia is lethargic in this. If we are to seek the first philosopher born in the world, we could say that it is only Gowdhama Buddha. That is what our history also tells us. Next to him we would say Socrates of the West. Their philosophic truths are not being properly understood.

Today the world is adhering to the baseless, idiotic religious preaching.

The state and administration have become the subordinates to Brahmins out of selfishness. Each Brahmin has also subordinated himself to evil things. He simply concentrated on his being recognized as superior by birth. For that sake he protects god. Yet he does not endeavour to rise up above others in any quality. He is not worried at all to be superior in the display of virtues and high values in life.

Similarly, those who attribute greater qualities to god say that god is the supreme being. But they do not come forward to prove anything greater in god than in men.

For a religion there must be a god, heaven, hell, divine powers, incarnations, religious heads, priests, symbols and caste marks. Without these there can be no religion in the world. Even these are not sufficient for the Hindu religion. Hinduism needs innumerable gods, variety of heavens, different hells, different births, sufferings, different asthanas, different guriji’s

and so on. The devoteees who have attained ‘moksha’ (immortality) by personally contacting god are also needed for the spread of Hinduism. These are similar with Vaishnavism and Saivism which form the two wings of Hinduism. There may be differences in names. But so far as the functioning is concerned, it is almost identical. It seems as though one has copied the other.

To cite an example, in Vaishnavism, the reason for Ramayana is almost similar to what is said for Kandapuranam in Saivism.

The intercourse god Vishnu had with Lakshmi is said to be the cause for Ramayana. The intercourse Siva had with Parvathi is said to be the cause for Kandapuranam. Let me illustrate it further.

It is said in the story that rishis (saints) came to meet Vishnu in day light. It seems Vishnu was with his wife Lakshmi in the bed. Yet, that too during day time! The gate keepers who had the knowledge of what Vishnu was doing with Lakshmi at that time, did not permit the Rishis to enter the private chamber of god Vishnu. Getting angry, the Rishis cursed the gate keepers. To rid them of the curse, it is said the Ramayana took place.

Similarly the worshipful god Shiva is said to have had intercourse with his wife Parvathi at a stretch for more than hundreds of years. The Devas (Divine persons) in the Indralokam (Heaven) were very much worried about Parvathi. They thought that the semen of Siva in the womb of Parvathi would cause great havoc. So they thought it their foremost duty to separate the couple, even before their act of intercourse was completed. They somehow succeeded in their attempts. But the semen excreted from the penis of Lord shiva created a number of inexpressible ugly beings and at last resulted in the birth of another god, the son of Shiva-Lord Muruga. Yet some people attribute that Murugan was born to get rid of the ‘Rakshasas’.

For the birth of Rama, Devas prayed to Mahavishnu.

For the birth of Muruga, Devas prayed to Paramsivam.

Rama killed the Rakshasas; Murugan killed the Asuras.

When Rama was engaged in killing the Rakshasas, somehow the number of Rakshasas went on increasing suddenly. When Murugan was engaged in killing the Asuras, they too are said to have increased in numbers all of a sudden.

Rama's wife Sita was an adopted virgin. Similarly Murugan's wife Vallidevi was also bred and brought up by others.

There are a number of similarities between Vishnavism and Saivism. These stories are also one like the other.

Even in the stories related to the Acharyas of Vaisnavism and the Nayanmars of Saivism there is practically no major difference. The way in which they lived their life, the way in which they attained salvation are almost identical.

The book titled Baktha Leela, which is the puranic literature of Vaishnavism and the book titled Periya Puranam which is the puranic literature of Saivism are almost similar.

If there is a story about a potter in Vaishnava Purana, there is a potter in the Saivapurana also. The Vaisnava potter was called Gora Kumbar. The Saiva Potter was called Thiruneelakandar. Their stories are also similar. Gora Kumbar was not in good terms with his wife.

Thiruneelakandar was also not in good terms with his wife. Mahavishnu brought Gorakumbar and his wife to terms. Similarly Paramasivan brought Thiruneelakandar and his wife to terms.

In Vaishnavism, there is the story of an untouchable called Shokkamela. In Saivaism, you have the story of an untouchable called Nandanar. Vishnu appeared in the dream of Shokkamela. Paramasivan appearned in the dream of Nandanar. Shokkamela had the ' darshan' of Vishnu. Nandanar had the darshan of Paramasivan.

What we have to keenly observe in the puranic literature of Saivaism and Vaishnavism is that, the role of the Brahmin is ever kept high, whereas all

others are treated as low and contemptible. The evil caste system is safeguarded in both.

Unless one undertakes a close study and research of these stories, we cannot say categorically as to who imitated whom. I do not deem it, a useful work, for me. Moreover, Saivism is dominant only in the South India. It is very obscure in the North India. There, only Vaishnavism is becoming prominent. In North India if you say you are a Vaisnavite, then only you are considered as a vegetarian.

In the religious books, stories of their devotees and gods are almost identical. This is possible only when one imitates or copies the other. Otherwise, both the Vaishnavites and Saivites should have met together and conspired together in the creation of all these identical things.

While there are a number of living things on earth as grass, herbs, plants, insects, worms, birds and animals, it is only the man who is made to believe in god. But all other living beings eat, grow, reproduce and die away, just as men do.

In the matter of birth, life, death and disappearance, there is no difference between man and other living beings. The difference is seen at the time of birth itself. Those who have conducted research in finding out the origin of living species, categorically state that the man and other living beings lead lives almost of same identity and similarity. Amongst the living beings, it is only the human race that is endowed with wisdom by nature and as that wisdom has its own impact on the human mind in later years, the human race fell a victim to desires and fears which led to multiple types of sorrows and sufferings in life. Their desires and fears with ignorance together made man a subordinate to god. This belief in god created in the human race neglects the benefits of knowledge and wisdom. This rendered the human race unthinking, irrational and fell a prey to difficulties and hardship.

If the evil thought of god has not been foisted on the human kind, the status of the human race would have been very much advanced by this time.

Mankind would indeed be free from worries, difficulties and sorrows.

Today you cannot come across a man free from worries and sorrows, in whatever state he might be. Everyone is worried. To those who are atheists, who do not have any belief in god, everything appears to be natural. If one considers god as mere myth, he may not have to worry about sorrows or difficulties; such people are the real men(wisemen). To attain such a state and renounce everything is not an easy task. He may get wisdom. He may be a perfect renouncer, yet he may slip and falter just because he is in the midst of others.

The state of one being free from worries and misery is the real meaning of salvation(moksha). As such those who call themselves as the idols of renunciations, can never have belief in god. The more a man has belief in god, the greater will be the burden. Such a man will have no end to his desires and deeds.

Why do people worship god nowadays? Generally the belief in god is due to the personal problems. Whether one is intelligent or not, he expects something from god and in anticipation of getting his desires fulfilled, he reposes strong faith in god.

Even those who proclaim that they have renounced everything, want to get into heaven; I would only say that such people are like those who pray for a third eye on their back.

It is only to fulfil some want, that devotion, prayer, faith, pooja and other religious rituals arise. What business have you with god if you really have no desire or want? There is no wonder that the faith in god is deeper and quite cognisible particularly amongst those who commit mistakes, blunders, illegal and unlawful acts. The cheats in society, the fraudulent elements and the avaricious sections are generally seen to worship god with sincerity and devotion and pomp and show.

I have experience as prisoner more than ten times. I saw the murderers and ordinary prisoners keep a picture of god in their cells. Some had religious books. I came across a murderer having regular bath in the morning and pray for half-an hour daily in the Rajmundry jail. He used to stand on one leg. He

used to chant something. In fact, he was an educated rich fellow before he came to prison. When I asked him what he was doing and why he did so, he replied that he wanted to get out of the prison early.

You can find a number of corrupt people belonging to Vaishnavism, Saivism, Islam, Christianity perform pooja, chant something and offer regular prayers to god. They will not miss or forget god anything. I need not say much about the business of people who offer prayers with greater show.

It is nothing but the existence of desires and unfulfilled wants that is responsible for the faith in god. Belief in god is not in any way useful to help others.

Replies

Question: What is the general views prevalent with people about god?

Answer: Majority of the people believes that god has created everything.

Question: Then?

Answer: They further say that god knows everything, sees everything and prevails everywhere.

Question: What do people think of the behaviour of god?

Answer: They say that he is just and pure.

Question: What else?

Answer: he is kind, they say.

Question: Do the people think that god is always kind?

Answer: No. As wisdom and discipline in society increases, they consider god as kind and much more.

Question: Kindly explain

Answer: The god of Barbarian was a thief. The god of an Arab was a dictator. The god of Jews was a Warmonger. The Christian god was for enforcing punishment on the ordinary people who commit petty offences.

Question: What are your other views on god?

Answer: God is said to govern the thought, speech and action of men.

Question: Why?

Answer: If we are to do what pleases god, he will bless. If we are to do what is not pleasing to him, he will punish.

Question: What name is attributed to god?

Answer: People of different places call god by different names. Zeus is the name of Greek. Jove is the name in Rome. Armusjid is the name amongst Parsis. Hindus call ‘Brahma’. Jehowah is what Christian’s call. Allah is the god of Muslims.

Question: Any other names?

Answer: Supreme being –giver of happiness – Paramatma – Nitya sakthi – prapanchan – nature – so on.

Question: Do the people refer all these to one god?

Answer: No, some people refer to person. Some to certain thoughts. Some to certain laws. Some say that god is un-understandable.

Question: Do people hold belief in one god?

Answer: People believe in one god as well as in many.

Question: Can there be more than one god?

Answer: Generally people believe in many gods.

Question: What are they called?

Answer: Mostly theists.

Question: Mention some people with faith in multi-gods.

Answer: Egyptians, Hindus, Greeks and Romans.

Question: Mono theists?

Answer: Jews, Christians and Muslims.

Question: Were they originally mono theists?

Answer: No, originally all people believed in many gods.

Question: What are the multi-gods?

Answer: Sun, moon, spirit, shadow, giants, beasts, trees, mountains stones, river etc.

Question: How do you say so?

Answer: People worshipped them, built temples for them, created idols and performed pooja.

Question: Did the people believe that all these gods had the same power?

Answer: A few intelligent people said that they are all subordinates to one supreme being.

Question: What about the ignorant?

Answer: They thought that some were more powerful, some merely kind, some merely beautiful, some merely intelligent.

Question: Why did they create gods?

Answer: The primitive man was like a child afraid of things. Whatever was new to him he began to fear. He imagined that there is something he could not see or understand. He was weak and helpless. He sought something to rescue him and help him.

Man by nature seeks company. To get himself secure, he created gods of things which were new to him.

Mortality has also been one of the causes for the creation of gods.

Question: How?

Answer: If we can live eternally without facing the inevitable death, we need no god. The thought of death and rebirth makes man think of god as the reason for birth and death. Looked at the other living beings as animals, because they have no idea of death, they have no necessity to think of god.

Question: Are the number of gods increasing?

Answer: No it is decreasing.

Question: Why?

Answer: As the wisdom of the people becomes more and more, man gets more confidence in safeguarding himself.

Question: Are the gods of intelligent lesser than that of the ignorant?

Answer: Yes, it is only the uncivilized who worship more gods.

Question: What about the mono-theists?

Answer: Mono-theists are today in the majority.

Question: Are there Atheists?

Answer: Yes. A number of people.

Question: Why do they have no belief in god?

Answer: They believe that the gods are detrimental to the welfare of the society.

Question: Cannot the existence of god be proved?

Answer: Some say yes, some say no. But none has so far proved.

Question: What are the reasons said to prove god?

Answer: Cause and effect theory. Some say that everything must have a cause. Similarly, they argue that some one should have created the world. If that is so, should there not be some cause for god? Who created that god?

Question: Can he not exist independent?

Answer: Then the very theory becomes fallible. If god can exist independently, why not the world?

Question: What are we losing if we imagine that there is some reason for god's existence?

Answer: In that case, we will be driven to the necessity of finding the further cause. And there will be no end.

Question: Some say, that god is perfect? What is your view?

Answer: If god is really perfect, it must be perceivable and the memory about it should remain in a definite form. But it is not so. We only create such an impression. That makes man believe that he is imperfect and god is perfect. Moreover perfection is a quality. It is not necessary that a big city should be under the sea, just because we have such a faith or impression.

Question: Explain further please.

Answer: Originally people had the impression that world is flat. That faith cannot be the universal truth because, there never was an earth flat anytime.

Some people compare the time teller (clock) to god. They say that, just because there is a clock before our eyes, there must be one creator. Similarly, as there is the world there must be a creator and that creator is god.

Question: What is your view?

Answer: We know everything about the time teller(Clock), but not about the world. Moreover we may say that there must be one creator for a clock. But we cannot say what all necessitated the creation of the world by god. On that basis no one can prove the creator of the world.

Question: Then what do you suggest to avoid the confusion?

Answer: Man must think deeply always. We should be made to believe anything by force. We must study, realize and then believe in anything and everything. We must be allowed to think boldly and freely.

Man is a rational being. He is endowed with the thinking abilities. He must be allowed to think. That is the road to realize all truths.

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RATIONALIST THOUGHTS!

(Speech delivered by Thanthai Periyar E.V. Ramasami on 22.6.1971 at Mettupalayam while inaugurating the Rationalist Association)

Comrades,

I am glad to be present here. It is said that I came here

some ten years ago. I too remember. But I do not exactly remember the year when I came here last. Yet, I am happy that an opportunity is given to me to be here now. Here, many learned persons spoke. They spoke to you many thought – provoking ideas. I too desire to say a few more words. Before I could say anything I request you all not to believe straight away what I say. Don't hurriedly plunge yourselves to carry out what I say. What all I desire is that you should think about what all I say. Think over whether what I say is right or not. If you find anything right in what I say take it. If you wish to do what is right, then carry on.

on't accept anything just because I said or we said, here.

Why should any one think?

I will tell you why?

We are for rationalist propaganda. We want the people to live as rational beings. We do not propagate anything unbelievable. We don't talk anything based on god, children of gods, incarnations, religion, shastras, customs, and so on. We talk of things acceptable to your reason in all matters we talk about. If our society had made use of the rationalist outlook and the sense of reasoning there would be no worry. But our people were prevented to do so. "You must hear what we say. All the things we talk about are the very words of god. I am an incarnation of god. So you should all act as what I say". Such talks and preaching were necessary to impose their own ideas, with the result that the people were forbidden to think of their own. This practice is not of

recent origin. Men were endowed with rationalism from the early days. Yet after 2000, 3000 years we have got to appeal to them once again to think of their own. What a pity!

Today we have inaugurated a Rationalists Association here. It is evident that it is the organisation of the rational human beings. We are discussing about the right ways of living.

Those who refuse to think or behave irrationally are merely animals. Why do I say so? Among the living beings, the animals have no rational outlook and reasoning capacity. Man is not like that. Human beings are rational. They exhibit many senses. The shrubs and small plants are said to possess only one sense. They know not the other senses. Worms and germs are said to have two senses. Their behaviour changes little by little. Swimming beings like fish and whale have three senses. Flying beings like birds have four senses. Walking beings like cow, horse etc., have five senses. But rationalism the power to reason – the talent to think independently is considered as the sixth sense. That is seen only in the case of human beings.

There are living beings, which exhibit peculiar qualities. There are living beings, which are capable of doing things, which cannot be done by man. Take the case of ant. It has a better sense of smell than human beings. Take the case of a bird. It can fly high and go a long distance quickly. Man cannot. Take the case of a monkey. It can jump high from one place to another. A lion can kill an elephant. Like these there are many things, which are done by other living beings. What man is incapable of performing, other living beings are capable of doing to a large extent. But in the human beings, the sense of reasoning and thinking according to one's mental development and experience leads to a happy life. No other living being is rational in its behaviour.

Such a rational man has fortified his intelligence. Such a rational man has failed to make use of his rationalism. On account of this, man has not advanced himself in many ways. When we look at our people we find them devoid of Self-Respect and they are not at all worried about. Our people are not able to progress in spite of their knowing many things happening in other

countries. We see great advancement there. We read many things about the people in other countries.

We are “Shudras”

We are called “Shudras”. “Shudra” means the son of a prostitute. When we ask how, they say Sastras say so, or someone said so, and god said so long ago. By quietly believing all these we have lost our sense of respect and honour. We are worried only about food. Our advancement was hindered. We are worried only about the means to eke out a living. That is the quality of animals. We are also living as animals.

No one came forward to speak about rationalism to this day, in our country. If at all anyone talked of rationalism; it was 2000; 3000 ago and it was acceptable to people of those days only. Even that is not respected nowadays. No one has the guts to think about all these. Why did it so happen? Those things are not acceptable to our reasoning faculty. They brought in god. They talk of created things. They say that god alone is so powerful. They say that the sons of gods said certain things. They say that god’s messengers said certain other things. Because of all these impositions on our society there was no necessity for man to think himself. Such evil thoughts eroded the mind of man. His duty was only to believe blindly everything in the name of god and do things believing that they were ordained by god. This made him static. That is why we see no advancement. You may ask how all these thwarted our betterment. Look at other countries and the advancement there. There, man is able to land on the moon, which is 2,30,000 miles away from the earth. He is able to fly at a speed of 5000, 6000 miles an hour. His powers of thinking, reasoning and rationality made him to advance to that extent. Are we able to do anything like that?

We are supposed to have plenty of well wishers, guides, philosophers and prophets. We have thousands of leaders, rishies, mullas, bishops, religious leaders and pandara sannathis. We have many religions also. What is it we have gained? We are not able to do anything. Why? How many years would have rolled on since the first man came to this world? We are unable to say when the first man was born. Some research workers say one lakh years ago.

There are others who say that man came into being in the world some 18 lakhs years ago. There are people who say that man came into being even earlier. What have we achieved all these years? Ordinarily we see many changes in hundred years. What is the advancement you find in our country? How much we should have gained with this long period of existence? Why do you feel disappointed? What is the use of our so many gods and holy leaders?

We had countless Mahans. Anyone easily becomes a saint or Mahatma or Bakthan or spiritual leader of our people. Yet we are not able to gain anything.

All those comforts and facilities we are enjoying today are the inventions of scientists living in other countries. Our gods are said to be very powerful. What have they done? The stories about the incarnation of gods say wonderful things. It is said some gods are able to play with mountains as mere play balls. Many fantastic qualities are attributed to our gods. But have we performed any miracle in anyway to the outside world? Nothing so far!

Even the matchstick would not have come to us, if Europeans had not come here ((India). We would be sitting in darkness only. Our life would be stagnant. We are using the bullock cart for travelling. Now you find aeroplanes. How did they come? Is it by prayer? Is it by chanting slokas? Is it by Pooja? No! Not at all! You cannot get anything with the help of god.

That is why we ask the people to behave like rational human beings. Our people are today unable to gain anything to live happily. We are not able to achieve anything because of our traditional blind belief in god, religion, shastras, vedas, dharma, and Mahans. Because we pay heed to spiritual leaders and their teachings, we are downtrodden.

Some of the speakers here referred to our ignorance. Do not worry as to what the shastras say. We must change. We must think. You find people going back and sitting for a while, when a cat goes across him. You ask him why. He replies that it is a bad omen. He says that he should sit down for sometime and proceed some time later. When the crow caws, he hesitates to

proceed. He believes that the crow is cawing to warn him. He says that he gets polluted when the refuse of a bird falls on him. He refuses to touch others. He takes a bath with his dress worn. Yet we are to call him a man! He believes that a particular time alone is auspicious. Is there any meaning in all these absurd notions? Who condemns all these idiotic practices? Who advises the people to make use of their intelligence? How many things could we gain by our knowledge and experience? We don't use them. That is why we are living in a barbaric land. I can only say this much.

It is a good thing foreigners have come to our place. They introduced a few reforms boldly. They were accused of interfering with our religion and shastras. If the Britishers had not come here, we would still continue to be very backward. The vested interests indulged in a series of conjectures against the foreigners. After their exit, no one took up the cause to educate the people. We the Self-Respectors (Rationalists) only volunteered to play a noble part to spread rationalism. Looking at the fraud going on in the name of god and religion and taking into consideration the atrocities played by the religionists and politicians, we have taken the risk to spread the message of rationalism. We find rationalist propaganda as the only solution to liquidate blind beliefs.

Our attempt is towards the welfare of the society. Our work is to make the man a thinking being. We started the Self-Respect (Rationalist) Movement. It is to infuse self-respect in the minds of all. The moment we started the movement, many opposed us. Even a responsible minister took snuff into his nose and asked me "What do you mean by self-respect now? The very name of your movement is provoking. Anyone would laugh". I calmly explained to him. I said, "we are also feeling sorry. But, you please tell me who you are? He asked me, why I asked him like that. I asked him to tell me where he stands in the society? I asked him to tell me the rank he holds under caste hierarchy? He told me his status in life is that of a minister. He replied that he is a Reddiar by caste. Stating the caste as Reddy, Gounder, Naidu, Naicker are all names we have created. But according to shastras, religion and tradition we are all "Shudras" the fourth caste. This continues to exist from a long time. We have started the movement to crusade against this long lasting disgraceful status. After that I asked him what is meant by "Shudra". I myself

explained to him that “shudra” means the son of a prostitute.

Then I continued to speak to him. I said, “You have high degree of education. You have passed B.A., B.L., You were a minister for three years. Again you are a now a minister. You are still a “Shudra” the son of a prostitute. You are not ashamed of your low social status. A fellow who begs at you, a fellow who is willing to prostitute his womenfolk for you, calls himself as a high born. You accept him as superior in caste. You prostrate at his feet”. I finally put the question, “ Now you tell me whether you want the Self-Respect Movement or not?” He simply replied that all these are existing from a very long period.

You will also realise that the work of our movement is great and yet not so easy. We have to work hard. If the wound is of recent origin, it can be cured easily. But if it is an abscess or tumour that is there for so long, there is no other go than to operate and remove the things not needed. As our social evils are deep rooted, we have taken up the role of surgeons.

Self-Respect (Rationalist) Movement

What is the doctrine of the Self-Respect (Rationalist) Movement? It is to seek the real causes, which have made us all degraded. It is to find out the factors, which have made us disgraceful. Since we find the creation of god as one of the reasons we want to destroy god. We find the Congress party also as one of the factors which is responsible for our degradation. So we want to destroy Congress. We find Mr. M.K.Gandhi working against our interests. So we want to be rid of his influence. Similarly we find the Brahmin also as a vital force that has brought in our ruination. So we are against them. We find religion as an evil to the society. So we want to destroy religion. The Self-Respect Movement is against all these five evil forces. In short the Self-Respect Movement shoulders the responsibility to crusade against god, religion, Congress, Gandhi and Brahmins. It is these five forces, which propagated pernicious ideas and made our people victims. Our people are made slaves. Unless we destroy these five forces, we cannot make our people better their deteriorating conditions in social life. We are for redeeming the self-respect of the people.

By this I do not mean that we should plunge into politics. Self-Respect Movement is not a political organisation. It is purely a social reform movement. But when these forces stand in the way of our progress, we will have no other go than to oppose them. You just think over what the policy of the Congress party is. Congress is wedded to the policy of safeguarding Gandhi, religion, caste and the status of Brahmins. The Brahmins sought Gandhi's help for their selfish interest. Because Gandhi talked of reactionary ideas, they made him "Mahatma". Gandhi responded to the call of Brahmins.

Like a drunken mad man he always talked about god, Shastras, Varnashrama Dharma, Hindu religion and Rama. His propaganda gained some importance. Today all the journals are under the Brahmin monopoly. We don't have any powerful magazine. Our people are lured by their propaganda. The moment you mention the name of a Brahmin, our people pay respect. That is why we are pledged to expunge Brahminism out of the society. God and religion should be ousted from the society. Gandhi who upholds Varuna Dharma must be opposed. The government which is strongly supporting them with laws must be removed. The Brahmin who is the backbone for the intolerable atrocities perpetrated must be taught a bitter lesson. Things are going on in this shameful manner.

You please think over whether what I say is right or not. Do not blindly believe what I say. I don't base my views on any shastra or Veda. I simply say what strikes to my mind. You too have the sense of reasoning. Think over. If you find that there is any truth in what I say, take it. Otherwise you can leave it. I do not compel anyone to blindly believe me. I do not want to impose my thoughts on the unwilling people. I am not having any intention to hoodwink anyone. I only remind you that you are also capable of reasoning. You have the powers to analyse matters and assess the good and bad. I would like to stress the fact that you have all become unthinking slaves because of the disastrous machinations of the Brahmins. That is why I stress the importance of reforming the society. Many leaders have chosen some other better walks of life. They are selfish. I stand stubborn in this respect.

Rationalism

Our society needs revolutionary policies. Rationalism propaganda should be geared up. With that noble object, we start Rationalist Forums and Associations. There may be people who would condemn such rationalist associations springing up. They would raise the false cry that our movement is against something or someone. I tell you very plainly, whether we are really against such things or not. We are never against justice or opposed to reason. We call our organisation as Rationalist Association. It is for you to think over yourself. That is what we expect and that alone would be the right thing to do. See what other persons are doing. They join with others and behave as brutes. They start Varnashrama Dharma Associations. It is to protect castes. They form Sanatanist Associations to protect the old order. They talk high of what Ram did, or Krishna preached and such other nonsense. For all these they claim rights. They don't allow you to think independently. You have no right to think about what all is said about god, religion, spiritual heads and other things. They mistake that our propaganda is against their god, religion and shastras. They raise the cry that our propaganda hurts their feelings. What does it matter to us? Let them go to dogs!

How long can we tolerate the disgrace of our being called as Sudras? I am worried about my people. How long are we to submit to all sorts of insults and humiliations? How long are we to blindly believe what all Brahmins say? What is the use of our brains? We see people fly in the air. Are we to be contented by washing the feet of the Brahmins and drinking the same? Why should we care at all, when they say that they feel hurt by our propaganda? Their heart is not greater than ours. We do our duty. We know that we will have to face dangers and difficulties. We are ready to risk even our lives. Any day death is going to come! We will no longer remain silent. Because we continued to be meek and submissive in the past, there was no progress. The educated Dravidian people were also lethargic, with the result the hirelings and rowdy elements safeguarded religions. Otherwise there would have been a great advancement. When we say one thing, the Christians come to attack us. When we say something else, the Muslims protest. When we leave them and talk about our religion, it is only the Brahmins who protest. Bur they don't directly come to the picture. Persons who still agree to be called as sons of concubines and others, who adorn their foreheads with ashes and

‘Namams’ chanting ‘Siva-Siva’ and ‘Rama-Rama’, come to quarrel with us.

I do not want to say anything about the case against me in the Court. No Brahmin went to the court, when I shoed the picture of god Rama at Salem. It is only our people, who filed a case against me. They complain that my action wounded their hearts. I received the summons from the court. You might have read about it in newspapers. Unless we treat this as a deadly disease and perform a major operation, I do not think we can solve the problem. The disease has become a chronic one. That is why I go to the root of the problem. Mere talks will not yield fruits. We have started this Rationalist Association to propagate certain revolutionary thoughts. If we accept ourselves as low, inferior and degraded and if we accept the term Hindu, we must accept the Shastras, rituals, god and orthodox prescription, and act accordingly.

Should we not ask as to who called us, as Shudras meaning sons of prostitutes? Is it your god Krishna? If so where did he say? If it is in Gita, should we not take our sandals and beat Krishna and Gita? If you are afraid, then you live as a Shudra. What if, we beat Rama with sandals? He says that we are Shudras. He killed Shudras. As Sambukan was a Shudra he was beaten and murdered. His limbs were cut into pieces, because he worshipped god instead of the Brahmin. Shudras have no right to pray to god. They must worship the Brahmins. That is what Rama says. It was cunningly concocted that a Brahmin died because a Shudra prayed to god and the dead body of the Brahmin was laid before Rama.

I ask you how a Brahmin could die like this? He has to go to Heaven only! What if a Brahmin is dead?

In the story, it is said that the Brahmin died because all sorts of unjust things (Adharma) took place under Rama’s rule. Rama asked where the injustice was done. What wrong was going on, Rama asked. The Brahmins did not give a convincing reply. They asked Rama to go out and find out himself. Accordingly he went out. He found Sambuka doing penance. “What are you doing?” asked Rama. He replied, “I am worshipping god!” - Rama became angry. He shouted ‘You Shudra fellow! You should worship only the

Brahmins. Instead of doing that, how dare you worship god? This is ‘adharma’. You must be cut into pieces”. Like a butcher Rama killed Sambuka.

Imagine what these Brahmins would do, if we are not here. Don’t you think that the Brahmins would go on killing even all those who worship god? Won’t they accuse our people? They would cry that Shudras are defamed by us. Already they are accusing the rulers for not strictly implementing the Varnashrama Dharma (Caste system).

Geetha

The Brahmins say that Krishna created the castes. It is said that Krishna allocated for each caste specific functions. Krishna is said to have created the Shudra caste. Shudras were born only from the feet, because it is a place of dishonour. Shudras are the fourth caste people. They must be as slaves and work for the Brahmins. Otherwise, they were to be punished. It is said Krishna would confine the Shudras to suffer in the hell.

This is the message of Geetha. Because of the prestigious status given to the Brahmins, all the Brahmins are paying high respects to Geetha. What will be our future, if we do not take the footwear and beat that Krishna. When we say that he must be beaten with chappals, people get angry. But they do not get angry when he says that we are born to prostitutes. Are we to agree that our mothers are all prostitutes? The Brahmins have ruined us by telling that no one should defy god, religion and shastras. They forbid us to say anything against Hinduism. When we say the truth, they say that we hurt them. They threaten that something bad would happen. Under this setup they have made our people reactionaries. We the Dravidian Tamils, are degraded. This is what is still going on in the country. What a tragedy! This is the life led by even educated people. What will a foreigner say on seeing all these?

Supposing a foreigner meets our Hindu religious man, and asks, “Where are you going”. He would reply, “I am going to the temple to worship god”.

“What god?” He would ask.

“There is an idol” would be the answer.

“What a fool you are! How can a stone or clay become god? Who told you that it is god?”

A foreigner would put these questions. Bur our people hesitate to ask. Even Muslims do not come forward to question whether there is a god in a stone piece. Why? He is afraid of Hindu majority. Even Christians are like that.

Who comes forward to prove that there is god in a stone? But one should silently believe that god is there in the stone. I ask whether any one has seen heaven or hell? Let us not be blamed tomorrow by the world . Who is there to take up this cause and work out ways to emancipate our people? If everyone wants to become a great baktha by falling at the feet of Brahmins, who is going to save us? That is why I emphasise the need to strengthen the Rationalist Association. It must be done at any cost. Then only man can live as a man. To make everyone behave as human being, our propaganda is essential. We must be bold. We must be prepared to face any ordeal. You know how the Muslims safeguarded their religion. Did they not sacrifice? Even Christians suffered a lot to save their religion. I see hopeful signs in our path. The tide is in our favour. So let us make use of the golden opportunity to spread wisdom.

How was Buddhism destroyed by the Brahmins? They pursued violent methods. Buddhists were massacred. Their houses were set on fire. Their mutts were captured.

How was the ‘Samana’ (Jain) religion destroyed? Were not the followers of Samana religion brutally killed by piercing sharp rods into their bodies? 8000 Samanas met with this end. Today festivals are celebrated for this brutal massacre. They later recorded in their scriptures like Thevaram and Prabandams, as they please about this inhuman act .

Today the Brahmins complain that what we preach is harsh and unbearable. See what is stated in the Prabandam. Does it not preach violence? Does it not say that all the other religions and faiths should be smashed

violently.

on’t you find Hindu devotees praying to god to bless them in their acts of raping women, torturing other religionists and killing the followers of other religions? The so-called sacred Prabandams empower the Hindu to kill, murder and torture other religionists. What does the Bible say? It says that one who does not believe in god is a fool. It is the same thing found in all religions.

In that case, why should we keep quiet? What is wrong in our telling the fact that he who spreads religion and he who worships god is a fool. Instead of attacking individuals we say that,

There is no god!

There is no god at all

He who created god is a fool.

He who propagates god is a rogue.

He who worships god is a barbarian.

I will explain further why we say so. He who created the soul, heaven, hell, abode for the diseased is a rogue. He who believes all these is the worst rogue. They tell us that we have no wisdom. They tell us that we have no brain. They call us fools and barbarians.

We are not ashamed of their false propaganda and insinuating remarks. Is there any one who could explain what “next birth” means? Do you think that there is any place where the dead parents are alive? It is the Brahmins who preach all these. Our own fools give rice, dholl etc. to Brahmins and prostrate. The Brahmins say that he takes all these to the diseased parents. You ask the Brahmin, as to where he has seen the dead parents in heaven or hell or in their next birth in this world. You don’t get a convincing reply. The Brahmin plays hoax and swindles our people. Yet, no person, who believes him and offers him all things for his diseased parents, takes the pain to

question the Brahmin. He simply says, “I do not know anything about all that. I simply fall at the feet of a Brahmin with my wife and children”. What are we to think of these idiotic acts? What is wrong in our calling them as fools?

God

Who can say that there is god? No one is able to say that so and so showed god. They simply blink. They say, somebody said so! The spiritual leaders say that god was not created by anybody. He came into being of his own accord. In that case, why should they pick up a quarrel with me? I only accuse the creator of god. They say that he was not at all created. Then I go a step further and ask as to how the Brahmins came to know of gods coming into being, when others knew not anything about his coming into being on his own accord. They say that god is very powerful. How did they come to know of it? How is it others were not able to know of it? Are all others fools? Why is it that the matters related to god are said to be known only to the Brahmins? Why did god not make others know him? Because we have intelligence, we probe into these matters.

Origin of God

There was absolutely no such thing as god in the early days. God was familiarised only during the past 3000 years. Before that, there was no talk about god. No one knew anything about god. When man heard the thunder, he conceived out of fear that there was one powerful being controlling winds. When darkness came he thought similarly. When light flashed he thought like that only.

It is this sort of thinking that led to believe in Devas (Divine persons) and gods. Generally the people came to know of various Devas and gods controlling various happenings this way. Later on, Indiran was created as the king of Devas. Then more gods were created, one to look after birth, one to protect the born and one to destroy the living. They were Brahma, Vishnu and Siva respectively. For anything that was not understandable, man began

to think there was one to control. Yet he did not consider him as god. He respected him as we now respect a minister. We have many ministers in the cabinet. Just like that man conceived one powerful controlling power behind everything. The Veda says that there is a Deva for looking after one particular thing. The Christian began to believe in god only 2000 years ago. Muslims also began to believe in god only some 1500 years ago. Islam had a change some 1500 years ago. But Brahmins created gods some 3000 years ago. It was only after the Vedas were made. There was no god during the Vedic age. It is only after the advent of Vedas that Hindu gods were created.

What did the Brahmins say about the gods then? They said that there is god. When asked where he is the Brahmin said, he cannot be seen. When you raise the doubt whether a Brahmin atleast is able to see god and if so, how he looks like, he replied that he cannot be touched. He said that god has no shape. When you ask how to believe them, he said that god is not perceivable.

If things are so bad, then how to say that the Brahmins are not fools. How are we to call them wise? If no one is able to see or touch or feel god, how is it possible for the Brahmins alone to know about god? How did they come to know the existence of god? Our people blindly believe what the Brahmins preach. Is it not idiocy? Let any one substantiate with fresh proofs at least, to prove the existence of god.

oes the Brahmin stop with that? He says that god is all-powerful. He says that everything goes on in the world because of god. He attributes very high qualities to god. He says that the god is pure, kind, honest and unbiased. When you ask him how to believe all these, he simply wants the people to believe everything. If it is true that god has super-natural powers, why is he not able to make me believe him? When he is not able to do this, how am I to respect him? Where are his great powers? His powers could not make the people know about him. What is the world going to lose by denying the existence of such a god? The total population of the world is estimated to be 450 crores (in 1971). Out of this population, 200 crores of people are atheists. No god is able to convert the non-believer as a believer of god.

oes the Brahmin keep quiet after creating god? He further wants to propagate god. That is why I say he is scoundrel. He says that god is powerful. Then why should he go on propagating about god? You see what the Brahmin does. He builds a temple. He gives shape to god. Saying that god has no shape he gives different shapes to god. Where from does he learn the form of god? Whoever talks about god, describes his shape as a human being. All other religions say that there is no shape for the god. But the Brahmin alone asserts that Hindu gods have shape. What does he mean by it? The shape remains permanent. Has he got any sense in creating many gods with many shapes? One god has one head only. Another god has two heads. There are other gods which have four heads, five heads and six heads. Does he stop with that? Ravana who opposed god Rama had ten heads. You know, why? His motive is to enhance the greatness of Rama. He did the same regarding hands. Some gods have two hands. Some gods have six hands. Some gods have many hands. All these are done with the motive of deceiving the people. To dupe the people, he concocted the fantastic stories. How could a sensible man with average intelligence accept all these absurdities? What are we going to lose if we do not believe these grandma stories?

Should not a rational man think about all these? How long are we to go on hearing these cock and bull stories, silently nodding our heads and continue to live as a low born Shudra? If we have any self-respect, should we not destroy all these non-sense? There is not a single god with good traits.

You take the case of Shiva. He had five heads. Another God Brahma also had five heads. It is said that Shiva’s wife Parvathi got confused. She was not able to distinguish her husband as both had five heads. She complained to her husband about her difficulty. Shiva was perturbed. He decided to take immediate action. You know what he did. He picked off one of the heads of Brahma to enable Parvathi to recognise him without difficulty. What do you think about this story of god? Do you think that Shiva behaved well?

Let me ask the Brahmins why four or five heads are needed for gods. Is it necessary to have so many heads to eat food? They say that the four heads face four directions and the fifth head on the top of the head is to look at the sky! Where are authentic proofs for all these? These persons of Hinduism

simply go on spinning fictitious stories.

The creator of god said that there was no shape for god. He did not say that gods had so many heads. He said that god was only a philosophy. God is said to be beyond all senses. The Alwars, Nayanmars, and Mahans, did not say that god had a definite shape. Then how did the present gods get the definite shapes? How it is right to keep the idols in temples calling them as gods? Is not the creator of the god a scoundrel? Is he not a fool, who gave a definite shape to god? If it is true that god cannot be seen or touched, is there any meaning in offering food for him and that too six times a day? Because there are fools to spend money for all these, these scoundrels go on swindling. Who sees the god eating? Does god need food six times to exist? Which person places a morsel of food into the mouth of god? Does the god digest the food? Did any one see the god going to the latrine at least once day? Who has seen him pass urine? He does not move. Then where does he attend to nature-calls? Those who do not think and ask are considered as great. They are deemed as theists.

If it is true that god does not want anything, why should these Brahmins make the gods marry? What for a wife, children and so on?

One god has two wives. Some have thousands. Why do gods need thousands of wives? They do not think about the answer. They don’t leave the matter as it is. They celebrate the marriage not once but regularly every year. Our people who devotedly attend the marriage of gods do not ask them as to what happened to the marriage performed previous year. Did the wife elope with somebody? Or did she die of any disease? Or is there any law that the marriages of gods are valid only for one year? Who cares to question all these? What a fool one must be to simply go on attending the marriage of gods every year. You see how we are made fools. If it is true that god is the embodiment of virtues, how could we see the gods having relations with prostitutes?

Gods Subramania, Shiva, Vishnu, Krishna all are having concubines as per the Epics! Does anyone ask why they need concubines apart from so many wives!

These fellows who created gods do not leave with that. They have written many stories about their conduct and character. How horrible it is for their gods to behave as immoral wretches.

Some gods are said to have forced the wives of others to have intercourse with them. In some cases they were exposed. Some gods had to eat the humble pie. Some received severe punishments also. All these are created in the name of gods. You can still see such things celebrated as a festival in Hindu temples. The god at Srirangam comes to Uraiyur in search of a prostitute. These Brahmins carry the god on their shoulders. They wait for the whole night. Again in the morning they carry the stone idol back to Srirangam. This is celebrated as a festival every year. Just like this during festivals you find the gods going to the houses of prostitutes. No god could be considered as having any respect for morality. The character and conduct of Shiva as well as Vishnu is pictured very badly. Do you think the people could raise their standards by using these gods? Is there any possibility of having a society with high moral standards? Should there be a wife and a prostitute for gods? How could a sensible man agree to all these morass of lie and deceit in Hinduism.

Is the God Kind

They say that god is the embodiment of love and kindness. You go and see the gods. Gods have knives, swords, spears, bows and arrows, hammers, sharp weapons and all sorts of fearful instruments in their hands. Are the Hindu gods deceits, robbers, plunderers and murderers? How are we to agree with the statement that the gods are kind? If it is true that Shiva is the embodiment of love, why should he have a spear in his hand? (Laughter). I am not telling these for mere fun. You, the Dravidians must all think of these things very seriously. You must know to what extent we are made fools. We live as men with all these gods. What for these gods? Why these incarnations of gods? Why a god is born to Shiva? What for a Vishnu as god? What have they done?

It is said that they killed many people. It is described that they killed the Asuras, Rakshasas and crores of people; even as a butcher kills innumerable

goats. Are the gods butchers and murderers? They call themselves as gods. In the epic Ramayana it is said that Rama killed crores of people. He is said to have lessened the burden of the earth (Booma Devi). What work is mainly alloted to gods in Hinduism? They are merely to kill, murder and massacre. If you begin to think, you will realise many absurdities about these gods, temples and religion.

It is only the fools who would hesitate to think as though these matters are not concerned to them.

You see how we, the Tamilian people were duped all these years. How many have become fools? You should all think over at least now, as to what benefit we derive by these Hindu shastras and scriptures dealing about the temples and gods.

These Brahmins could have created a single purana (Mythology) for Hinduism. There are innumerable puranas. They talk of Ramayana. Suddenly they talk about Kandapurana, Vinayaga purana and so on. What are all these Puranas? You take any purana. It is a collection of obscene, vulgar and unbelievable things.

They talk high of Hindu gods. But no god is found to be free from obscenity, immorality and brutal behaviours. Should there be not some amount of decency and truth, at least in the matter of gods. It does not matter, if Brahmin had created deceitful things in the name of god; it does not matter much if they had succeeded in hoodwinking the ignorant people in the past. But I feel very much about the caricature of all gods as rogues, immoral wretches and murderers. Is there one god that a man could willingly accept?

In our society we have so many courts, police forces and jails. Are all these to the credit of the so many Hindu gods?

So I wish to rightly say that it is because of all these Hindu gods our people have become fools. It is these Hindu gods which are responsible for the increasing immorality and horrible crimes. Our people are today bold enough to do anything, whether just or unjust whether good or bad.

If we all attempt to bring in a change by making everyone a rationalist, we will definitely have a better society. Once a man becomes a rationalist, he will not think of harming others. A rationalist will feel for others. He would think his neighbour as a human being, like himself. What is it we find today? Those who exploited others are still having more and more opportunities to exploit. They go on with their anti-social activities. So I request you to think over the real cause for the ruination of our lives. What is the reason for our inhuman life? What led to the stagnation of progress and advancement of so many millions of our Tamilian people.

Is it not the creation of god, religion, shastras, customs, vedas and spiritual heads of Hinduism, that are responsible for our degradation and backwardness? Don't mistake me for blaming. If you yourself think of all these independently, you will agree with me.

When did the Brahmins create all these things? It would be more or less, 3000 years ago that gods were created. It is only after that, stories were written about gods. I think Ramayana was written some 2000 years ago. The advent of Christianity could be traced correctly as far back as 2000 years only. Islam had its birth only 1500 years ago.

Primitive Man

What kind of person was the primitive man? Do you know how man was living some 5000 years ago? Did he wear any dress? He used leaves to cover his body. He was roaming in forests. He ate green vegetables and raw fruits. He ate the fish without cooking. He ate the raw flesh of the animals. He did things according to his knowledge and experience. He did not have, advanced education as we have now. When it is so, the intelligent people make use of our ignorance and concoct hopelessly unbelievable things. All things beyond human comprehension and belief are found in every religion. Religion is made out of falsehoods and lies. You take Ramayana, Bharatham, Hindu religion, Saivism, Vaishnavism, Christianity and Islam. There is no religion which fully adumbrates truths because the period of birth of all those changed, there is some difference in the quality and nature of lies. Supposing any one ventures to create a new religion now, he will do so only according

to the existing circumstances. He will base the new religion on more facts, reasons and advanced knowledge. The creators of religions in the past based them on ignorance.

In the past a god was a ‘must’ for any religion and that god must have supernatural powers. Hinduism started like that. From Hinduism other religions copied. That is all. Tomorrow the Brahmins would say that a great spiritual man is able to make the cow dung as sandal paste. No one would think how it is possible. Why does he say so and dupe us? He would even blabber that one is capable of making the dead man come back to life. Just like these, they go on bluffing. They talk of miracles by god men. They attribute abnormal qualities to ‘mahans’. Their point is to stress the greatness of divinity, spiritual leaders, and mahans. On the whole all these fellows are liars.

Epics

You consider what is Ramayana or Bharatham. Without bluffs they cannot exist. They say that Rama was born to Dasaratha. It is said that Dasaratha lived for 60,000 years and that he had 40,000 wives. Where is he now? Won’t we ask? How could a man live for 60,000 years? Why should a man live 60,000 years? Just to bluff, he wrote that he lived for 60,000 years. Why should a man marry 40,000 wives? What is the necessity? Is it ever possible? Supposing he sees a wife a day, it will take 300 years more to see her again. What will she do for 300 years? Do you think she will remain a virtuous wife? What sort of story is this? How to believe such things? How could one can manage with 40,000 wives? Is he a machine? Should there be no limit for uttering blatant lies?

With all these absurdities how could one take Rama as a god? Should there be no decency in creating gods? Should they not give some respect to gods at least? What has Rama done? He performs the Aswametha Yagam. Did he do that at least as a decent human being? Is it decent to part with the wife for nothing and make her bring forth children in the immoral way that ‘Yagas’ are to be performed? I am not telling anything of my own. That is what is said about the ‘Yaga’ in the Ramayana itself.

It is clearly stated that married women were entrusted to Brahmins for physical relationship. The women took in the semon of Brahmins and gave birth to children. Even for this, Brahmins were to be offered a lot of money. This is how Dasaratha got children. How to say that Rama was born to him? It is written that he got children by the Brahmin's bodily relationship with his wives.

Rama is said to be the incarnation (Avatar) of god. His birth is stated in detail. The Brahmins made Rama's mother Kausalya naked. She was asked to lie on the ground. A horse was brought. Its penis was inserted into the vagina of Kausalya. This is how the Aswametha (Horse) Yagam was performed. You need not believe my words. You yourself read the Ramayana. You will find all these. Why do I talk of all these in detail? You should know how ignorant people were in those days. The Brahmins created gods intelligently exploiting the ignorance of the Dravidian people. Are we now still as ignorant as those people. So I like to categorically state, without hesitation, that gods were the creations out of the imagination of the Brahmins.

We can atleast accept Ramayana, if it is said as an imaginary story. Even granting that Rama's birth is not so bad, should not the Brahmins make Rama, a decent and virtuous man? What have they done? They say that he killed this fellow-that fellow Ratchasas-Asuras- (Dravidians) Vali and many others whom he met. You know why? You should all hear me carefully. Please note whom he killed, and why he did so. Rama himself says, "Do you know me ! I took birth to massacre all the enemies of Brahminis!" Gentlemen, you can read this in the Ramayana.

If it is so, what should we understand? Is it not that Ramayana was written by Brahmins to put us to shame and disgrace? Why should we be called Shudras which means sons of prostitutes? Why should Rama kill the Shudras? In that case why should we call ourselves as Hindus? Why should we worship Rama as our God?

You see now what these Brahmins have done to safeguard themselves. He was able to succeed because we, the Dravidians were fools.

Ramayana was written to ridicule the Shudras! But had the Brahmins succeeded in making Rama, as a respectful god? What happened to his wife? She eloped with somebody. She lived with him and became pregnant. With that she came back. There is a different Version about this. In another, it is stated that Rama's wife was kidnapped. If it is true that Rama was a god, how could he be unaware of this? He ought to have known that someone would come and knock away his wife by force. How could he go away leaving her without proper protection? What precautionary steps had he taken to safeguard his wife? Nothing! Was Rama real god with great powers? How could he leave his wife, all alone and that too in the forest? As anticipated, things happened. As though Sita had arranged earlier that person Ravana met her. He asked her to accompany him. She quietly went with him. She did not come back. She was four months pregnant when she came back.

Gentlemen, is this the way to write stories about gods? That is why we don't accept Ramayana. You see these Brahmins made Sita a deity to be worshipped. Rama's character you all know! He was made a god. The Brahmins did not leave with that. They made his wife also a goddess.

What will a foreigner think of us? Would he hesitate to say our gods are scoundrels? Our goddesses are prostitutes?

Should we not have some sense to think over? If we have any respect for ourselves how could we tolerate all these? Why these absurd stories and disgraceful gods?

Look at other gods as Krishna, Kandan, Murugan, Vinayaka, Siva, Vishnu! Who are they? How were they born?

Birth of Krishna

You should know how Krishna was born. The Brahmins describe fantastically about it. It seems Mahavishnu picked out two of his hairs. One hair became Krishna and the other became his brother. One of the hairs was white and other was black. Think over whether it is right, decent and proper for the god to be born out of hairs. If you don't believe me you yourself read

the puranas (Mythologies). Is this the way to create gods? How absurd it looks!

Vinayaka Puranam

Now I will tell you how another god was created. The Brahmins created Vinayaga as one of the Hindu gods. You will be interested to know how he was born.

It seems Paramasivam and Parvathi went to the forest. There, they saw a male elephant and a female elephant enjoying. On seeing this Parvathi wanted to have intercourse with her husband as an elephant. He consented. Both of them became elephants. They had intercourse and a male child was born to them as an elephant cub. Do you agree with all these? Is this the civilized way to create a god? This horrible god Vinayaka is seen everywhere in Tamil Nadu. This god is more popular here. This god is of very recent origin.

It is said that General of Narasimha Pallava went to Vaathaapi. From there he imported this god to our place. You know Mr. T.P. Meenakshisundaram. He is a learned scholar and a Vice – Chancellor. He has conducted research and found out certain truths. Beyond any doubt, he has said authentically that Vinayaga was brought as god from Vaathaapi in the North. The business of importing a new god took place some 1200, 1300 years ago. Today it has become a big god for the Hindu world.

Subramania – God

What about Subramaniam? It is a Hindu god created some 2000 years ago. There are two different versions given by Brahmins about the birth of this god. One is found in the Ramayana itself. I am having the book here (The book is handed over to the President of the meeting by Periyar and he reads the concerned passage)

Gentlemen! See our people were not only fools then but also were devoid of any self-respect.

It is said the Devas went to Kailas, the abode of Lord Siva and prayed for a commander (Senathipathi). It seems Siva agreed to fulfill the desires of the Devas. The Devas went away. Siva met his wife Parvathi and said that they should give a commander (Senathipathi). Both of them agreed. They both started to have intercourse.

Is this the way to give a Senathipathi (Genral of Army)? Why should they join together and enjoy for this sake. I am speaking with facts. All right, what happened next. They prolonged their intercourse not for hours or days or weeks or months. They were in the act of producing a Senathipathi for one thousand years at a stretch. Even then they could not get a child. The poor Devas were puzzled. They got terrified. At last they approached the couple and expressed their reluctance. On seeing the Devas the couple asked for the reason. The Devas feared if a child was born after 1000 years of intercourse it might even destroy them. Paramasivan and Parvathi put a sudden stop to their act of intercourse. This sudden break in the act of intercourse resulted in secreting semon as if a river is in floods. The stream of their semon passed through the rivers and reached the sea. As it floated on to the sea it seems that the semon clot had six heads.

What is this calculation? Why it should have only six heads? Who is going to explain?

The six headed – semon stream reached the River Ganges. There a woman held it in her hands and embraced the river. It transformed into a peculiar human being with six heads. The woman somehow gave her milk to this god of six heads and named the child as Arumugam. This is the interpretation given by Vaishnavites. It is found in Valmiki Ramayana.

The Saivites give a different interpretation. In that the Devas after waiting for 1000 years met Sivan and Parvathi. The Devas prostrated and asked them to stop, the intercourse. Siva refused. He said that if he stops the semon would rush out with great force. He advised the Devas to get up and hold their hands. They did accordingly. He stopped. Semon came out. All the Devas received the semon in their hands. They asked what to do? Siva asked them to drink. The Devas drank and they instantly became pregnant. Again

they became worried and appealed to Siva. He showed a way out to abort. He asked them to go and have a bath in a particular tank. They anxiously went to the tank and had their bath. Abortion took place.

Gentlemen, all these are vividly described in the Mythologies (puranas).

After the abortion a few drops of Siva's semon trickled down and they became the god Subramania. He is also called as Kandan. In Sanskrit Kandan means semon. In Tamil we call 'Kandan'. In the Sanskrit it is called 'skandan' and it means excretion, that which is ejected. This Arumugam or Murugan to Tamils is Subramanian to Brahmins.

See, what respect the Brahmins give to the gods. The Brahmins created gods in these repugnant ways.

Brahma

Look at the behavior of another god Brahma. It is stated that he married his own daughter called Saraswathi. It is so said in the Mythologies (Puranas).

Brahma created a girl. She was beautiful. So he got passionated and forced his daughter to fulfil his desire. She refused and took to her heels. Brahma became a stag and his daughter too became a stag. They both ran to god Siva. She complained to Siva about the behavior of her father. Siva scolded Brahma. Brahma expressed that he got the desire on seeing her beauty and that no one could control when love became lust. How could there be no sense to distinguish between mothers, sisters or daughters? Siva repeated the same to Brahma's daughter. She realized that Siva too loved his own daughter.

Gentlemen! Why should such stories be written? What for? Who gains by these stories? It is enough if you understand that such stories were written in those days when people were uneducated. They could not think of anything deeply. Today people have all facilities to gain knowledge. They are able to think and reason out.

I hope it is now clear to you that these puranas are not true. They are to be condemned as obscene, vulgar and detrimental to the progress of man.

Self-Respect (Rationalist) propaganda is not for diverting the attention of the people. The motto of rationalism is to call a spade a spade. There are people as Sankarachari, Madhvachari and others to divert the people from progress. Sitting in a high place, these “spiritual” heads command respect. People are made to believe them. That is why we form a separate organisation to enlighten the people. Without our propaganda, man cannot become intelligent.

In one of my meetings I had to come in contact with Kunrakkudi Adigalar. In his presence I spoke about the gods and puranas. I denied the existence of god and expressed that only a fool would believe in god. While he addressed he said that he believed in god. He blamed me for spreading atheism; but finally he threw the blame on those who created gods in those ways. He was not able to meet me by his arguments. He slipped away cleverly.

How could any one denounce the rationalist, when all the puranic stories are written so badly? The matter of dispute now is why such stories were written some 2000 years back. The people in those days were fools. But even now they build temples. They create gods. They spread religion. All these they do, thinking that people are even today fools. Why should they be envious of our rationalist movement? We are doing selfless service.

To this day, we don’t have our government without Brahmin domination. The kings who ruled in the past gave their full support to the Brahmins. They behaved like slaves. What were our Chera, Chola, Pandiya kings doing? They highly respected the Brahmins.

It is only in this century things are changing. Even when I was a child, the ladies believed that the very sight of a Brahmin was a blessing. There was a feeling that the presence of Brahmins was to make them reach heaven. You may not be aware of all these now. I am telling of the past. When touching the cowdung is considered as sacred, even now, there is no wonder in

considering the Brahmin as sacred then.

Atheists

How many changes we see in the world? It is estimated that the population of the world is about 400 to 450 crores (in 1971). Of them nearly 125 crores of people say that they do not believe in god. About 100 crores of people take pride in calling themselves as rationalists. In Soviet Russia 35 crores of people are atheists. They have demolished churches. They put the Bible into fire. They murdered religious priests. What is the result? You must know this. There is no poor man or rich man. All are equals. All are happy. In China out of 85 crores of people 75 crores of people are Buddhists. In Burma 2 crores of people are Buddhists. In Ceylon two third of the population, are Buddhists. In Siam three fourth of the population are Buddhists. All these people deny the existence of god. They are non-believers in god. They are atheists.

There are a number of Rationalist Associations in Europe. In Germany, Spain, Greece, it has become a sign of civilisation to have Rationalist Associations, Research Centres, Truth seekers Association, Thinkers Association, Atheists Association and so on. At every place there are many lakhs of people as members of these organisations. I had been to all these places. At Paris I stayed in the atheists association. They had published a magazine. You find a cross being cut with a sword. It is to represent that the cross is only a fanciful doll. God is being killed. It is only the Islam that has limited itself in uttering things in the name of religion. They care more for social unity.

Festivals

We have plenty of temples in India. For every mile you have atleast 5 or 6 temples. In every village you have temples. There are even 20,30, 100 gods in every temple. Everyday pooja is performed 3,5,6 times to all these gods.

Apart from this, every year you have festivals 3 or 4 times. Youths long

eagerly to see the girls in the festival times. The girls dress up well and come to temples and festivals to woo the lads. It is their meeting that is called festivals. A few years ago to attract crowds, the prostitutes were invited to the temples. In a big temple festival, even 100 prostitutes were invited. Every prostitute used to go to the temple festival in her place. It was the old custom. Nowadays this custom is gradually fading out. We don't allow our women folk to go out freely. They have the freedom to go to the temples and attend the festivals. What could they do? The males keep quiet when the ladies go to the temples only. They have no other chance to meet youths. So it is natural that temple festivals afford good opportunities for young boys and girls. Moreover all things needed to attract large crowds are arranged. Why so much of publicity for god? Why so much pomp and show? Why these festivals at all?

We, the Rationalists are against these temples, gods, and festivals. We are for making a better change. How is it possible? We believe that propaganda is the only way. We convince the people by arguments. We enlighten them with facts. Without this there is no scope for emancipation. So we awaken the people. Some people feel sorry because we attack gods. They don't realize that it is not possible to bring in the needed change without touching the evils of god, temple and religion. Look at the fastly changing world. Many changes are taking place rapidly. We are in the last rung of the ladder of progress. We were educationally very backward. Before 2000 years ago only one out of a thousand was educated. Even that fellow was a Brahmin. He too did not get proper education. He only learnt by hearing and memorization. He knew not writing or reading.

What do you think of Sanskrit? Brahmins talk proudly of their languages. Is there a popular script? They talk high of vedas. That too has no script. It is all mere sounds. They are improving only recently.

Population

When Jesus was born, the world population was 20 crores only. In 1460 A.D. it was 47 crores. It took nearly 1500 years for the population to double. In 1800 A.D. it rose to 74 crores. The population increased because of

medical facilities. In 1914 the world population was 165 crores. After this the population of the world began to increase quickly. Every fifteen years the population increased two times. In 1955 it rose to 360 crores in 1964 it rose to 380 crores. In 1970 the world population is estimated to be 400 crores. During the last century the world population increased rapidly, because of the advancement in science and medicine. In Tamilnadu it has risen from 4 crores to 5 crores. Now only the human population is safe and increasing because of the fall in the death rate.

Today the average life of man here is estimated as 45 years. In Western countries it is 70 years. It is found out that we will be able to live for 75 years atleast in the next 30 years. A European will be able to live more than 100 years. These are figures calculated on average basis. Many people do not know the reason for this increase.

In the olden days, if cholera broke out in any village, it would result in the death of all the people in the village. Now it is reported that in a big town 8 people died of cholera. The medical authorities are taken to task. They will be questioned as to why they did not take precautionary measures. It is all due to the advancement in science that care is taken about the people and their health. It was not so in the past. Remember one occurrence in my place allied Thathambatti. It is my mother’s native place. When cholera broke out about 50 houses were deserted. Almost all died. Even today you find only 3 or 4 houses there.

In those days, when cholera broke out in Salem nearly 2000 to 3000 people died in one year. When I was the Chairman of Erode in one year, 400 people died of cholera. Now such deaths are rare. Why? The health authorities take precautionary steps. Canals are dug. The water is filtered and purified before supplying to the public. Chemicals are also diluted in the water. Injections are compulsorily given to the people. As a result of all these no one dies contagious diseases. In those days, if any one had an attack of T.B. he would have to die. Today, it is not so. Many cases are treated. There was no cure for many diseases in those days. So the deaths were more. Today almost all diseases are cured by doctors in the hospitals.

Gentlemen! Don't you read news about the great developments in the field of science and medicines? Nowadays Doctors are able to replace the kidney and heart also. They are not false. You will find more wonders in the future. In the year 2000 you will find people living upto to the age of 100 years. In due course man will live for 150 years also. Man is going to gain many things out of rationalism.

You see I am alive even after 92 years. Many people advised me to take rest. I became angry. Who needs rest? The rich people need rest. Those who want to parade themselves as big people need rest. Why should I take rest? I think idleness itself is a disease. So far as I am concerned, I do not have adequate facilities. Wherever I go I eat whatever is available. I spend many nights in the train. I am alive till 92 years. If you begin to think of the old blind ways, I must have been dead long ago. I am one who boldly beats the god with chappals. How could such a person be alive? By this time I must have lost my eyes. I must be suffering from many diseases. What do you see? I am still hale and hearty. There are remedial measures nowadays for all kinds of diseases.

I had urine trouble once. The doctors cured it by operation. I knew not anything about it. The doctors asked me whether I like to be operated. I said to them that they could do anything if they had full confidence. I was in my bed. I was asleep. They took me to the operation theatre. They struggled for two and half hours and then brought me back and laid me on the bed. After one or two hours I became conscious. I knew not that I was operated. I enquired about it. They told me that everything was over. I came to know about everything only the next day. How did all these happen? They mentioned some medicine. It was injected. I became unconscious. Everything was over. Just like this medicine, many medicines are discovered every day.

But what about us? We are still worshipping the grinding stone, the idol of lingam as god. We perform marriage to it. We take the idol to the prostitute house. We pull the chariot of that God. What are we going to discover with all these foolish things?

Lakhs of Rupees are spent for that. The chariot weights 150 tons. Nearly

5000 people are needed to pull it. They are paid two rupees each by wages. In this year of 1971 the government also supports it. See how foolish we are. Where is salvation for us?

So, my dear comrades, we must also try to become civilized human beings. For that we must get rid of religion, god, shastras and blind customs. The puranas should be torn to pieces and put in the dust bins. We must realize that there is no power greater than man. There is nothing that is real in god.

Gentlemen, I have spoken for a long time. Yet I have not covered many things. You don't have stories like these anywhere else. You have the Brahmins and Shudras only here - in Tamil Nadu, India.

Even the Sankarachari accepts now that all these stories are not for the educated people. They are for the uneducated people only. It is to make them believe in god that such stories are written.

If we remain silent and believe things blindly, you will have no progress. The Brahmins would reap the harvest. That is why we educate the people through Self-Respect Propaganda. We appeal to the people to shed their blind beliefs. We want to make people of our Rationalist country to live with dignity and comfort as others in the world.Lastly, I tell you not to believe what I say. You apply your mind. Think for yourself. If you feel that what I say is right, accept it and turn a new leaf in your life from tomorrow. If you like to become a member of our association, don't go to the temples. Don't wear caste marks. Don't pay a pie to the Brahmins. Put an end to their monopoly and exploitation. With these words I conclude my speech.

On Social JusticeWhy Communal G.O.?

Address of THANTHAI PERIYAR at a public meeting

on 13.08.1950 organized by all parties

ar President, respectable ladies and my dear comrades!

You are all aware of the clandestine conjectures and

efforts taken by a section of the people to scrap the Communal G.O. (Government Order).

I issued an appeal to observe ‘Hartal’ (An agitation by closure of all shops) tomorrow (14.08.1950) completely. I appealed to the students to abstain from attending the schools and colleges. I appealed to the merchants and businessmen to keep their shops closed tomorrow. I appealed to all the people in our State to participate in the procession in large numbers to demonstrate the public opinion in support of the Communal G.O.

Some people have come forward to criticise me for giving such an appeal. They mistake me!. They allege that I intend foaming up some sort of serious trouble to them by some agitation. Even some ministers have talked like that. Congressmen attribute some political motives. They write as they like. Let them do anything as they please. I am not at all bothered.

I wish to tell you that you should not do anything just because I appeal or just because they say something. Do not blindly submit to what all I say or take everything they say straight away. You please think over and find out the truth yourselves. You are rational beings. You please think over the pros and cons, good and bad, right and wrong and then come to your own judgement. If you find there is reason, justice and truth in what I say, then do as your conscience dictates.

The communal representation of the Dravidian Race is not a talk of very recent origin. It has been the raging issue even in 1916. Even in those days

our leaders, our elders and wise people demanded communal representation; ensuring justice for all communities should be implemented in the field of education and in the matter of giving jobs. It was to be based on the population and the respective strength of the various communities. One thing you will have to notice is that those who raised such a demand were for sometime in the Congress party. In other words they were in the Congress till they realized the importance of communal representation. When they found that there can be no communal justice meted out to all communities through the Indian National Congress they came out of it. The fact that the Congress party stood for the welfare and progress of one particular community of Brahmins, came to lime light. Having failed in their attempts to set the Congress house in order, they revealed the truth that the Congress party was eternally against the interests of the Backward and the Scheduled Caste communities of Dravidian Race. They came forward to champion the cause of the Backward and the Scheduled castes, who were all along been groping in the darkness for peace, progress, and prosperity. They raised the voice for communal justice. People began to assert for their rights strongly. This is what took place here in South India.

In the North India, the same demand was raised in 1900 itself. They asserted for communal representation in all walks of life based on population. It is the Muslims who first demanded the introduction of communal representation. They were the pioneers to agitate for the same. It may be that many of us are not aware of this part of the history even now. But atleast some of the elders could certainly recollect what actually took place. Some of us know the matter clearly. The Congress opposed the Muslims for demanding the communal representation policy to be implemented. The Congress party failed. The then British government of India brought in a new scheme granting separate electorates for Muslims. The British accepted the policy of communal representation even as early as 1900. They came forward to render justice for all communities. They felt rightly that the communal representation policy is the only boon to help all the communities. At that time the capital of India was at Kolkatta (Calcutta). Majority of the residents of Kolkatta (Calcutta) were Muslims. So it was very easy for the Muslims to gain success. Somehow the Muslims succeeded in getting separate electorates. The Britisher’s gave the green signal by supporting the

communal representation policy for all communities in all walks of life.

Subsequently the Congress started what is called the Swadesi Movement. The inner motive of this movement was to create a strong opposition to the granting of the separate electorates to the Muslims. It was a move against the splitting of Bengal. The gullible people were misled to believe what the Congress said. They had very high hopes of Swadesi Movement. They expected miracles to happen, not being aware of the real motive behind the movement. They did not realize that it was not right to deny the Muslims of their legitimate share. What led to this sort of ignorance? Even now many of our people are ignorant of the fundamental principles of politics. Common man in this country believes what the leaders and others say. They are not sufficiently educated to know things. It was much worse then. They straight away believed that the Swadesi movement was a patriotic movement. But the Muslims were strong and united. They faced the strong opposition of the Congress resolutely and succeeded in securing their rights.

Even in the year 1910 separate constituencies were allotted to Muslims and Hindus. Further problems arose when they were bifurcated. It was a very difficult thing to evolve the constituencies on this basis. Finally constituencies were divided as Muslim constituencies first and the rest were called as Non-Muslim constituencies. The Congress which was against the Muslims met with failure. Yet it was not prepared to accept the defeat. There was no other go for the Congress than to yield. Atlast the Congress accepted on the condition that the British should give up the idea of splitting Bengal. This was the agreement. Somehow the Muslims succeeded in getting separate electorates in 1910. Even after this the Congress continued to pursue its anti-Muslim policy. This resulted in strengthening the hands of the Muslims. The Muslim League grew up speedily as a powerful political body, opposed to the Congress. The League was able to withstand the onslaughts of the Congress. All efforts taken by the Congress against the League ended in a dismal failure. It has only led to the strengthening of League. Ultimately, the Congress entered into a pact with the League at Lucknow in 1916 and that is the famous Lucknow Pact in the history of Congress. That pact has been responsible to enable the league demand a separate sovereign state, which is now called as Pakistan.

It is after all these developments in the North that the Dravidian leaders here thought aloud and realized the need to demand separate representation for us. Muslims who were a minority there were able to get a considerable share in all fields on account of their solidarity. Their determination and struggle fetched them their rights easily.

When such being the state of affairs in the North, here in South India those who are ninety percent of the total population have somehow forfeited their rights in all walks of life and almost all the posts were monopolised by a particular community called Brahmins which was, after all only 3% of the population. The majority (Dravidians) was dominated by the minority (Aryans) here. Their fate is very pitiable. They are very backward in all walks of life.

Sir P Theagaraya was a very powerful Congresseman and he was the secretary of the Congress session held at Madras. Till 1916, Sir P Theagaraya and Dr. T.M. Nair, a versatile scholar and public worker were not in terms. They were opposed to each other. They realized that by their mutual quarrels and enmity, Brahmins were gaining against the interests of the non-brahmins. They both realized that Brahmins were foaming up bitterness among them to exploit that situtation in favour of the Brahmins. They both resolved to forget the bitter past and united together and laid the foundation for the Non-Brahmin movement. Since they had no courage to call themselves as Dravidians they named the movement as the ‘South Indian Liberal Federation’ which was popularly known later as the Justice Party. As the principles of the S.I.L.F. were very reasonable and just, the movement gained the popular support of the Non-Brahmins. They participated in the first elections held in 1920 and scored a resounding victory. I was in the Congress party at that time.

The Brahmins in the Congress party were terribly jealous of the growing popularity of the Justice party (S.L.I.F). They had to counteract the growing influence of the Non-Brahmins in the political sphere. They sought the advice of Mr. Gandhi. At that time, Mrs. Annie Besant was very popular in Indian Politics. The reasons for her popularity was that she was a foreigner and her services were mainly to the advancement of the Brahmin community. Yet the

Iyengar Brahmins hated her, because it was the Iyer community that was much benefited by her services. She ignored the Iyenger Brahmins and encouraged the Iyers. Sadasiva Iyer, Mani Iyer, Sir.C.P.Ramasami enjoyed the favour of Mrs. Annie Besant. This was hated by the Iyengars. They feared that the Saivite Brahmins would supersede them. They were afraid that the Saivite Brahmins would one day monopolise all fields leaving the Vaisnavites in the back waters. They resolved to seek a new leader who would work for their welfare. They chose Mr. C. Rajagopalachari, who was considered a clever person. They went to Mr. Gandhi for his advice and consent. It is in this way that Rajagopalachari (Rajaji) became the leader of Brahmins. For what Gandhi has done to Rajaji he made Mr. Gandhi a very big leader in South India. It is at that time, I joined the Congress party under the persuasion of Rajaji. The constructive programme of the Congress was very much appealing to me. It attracted a large number of people of eminence towards the Congress party. Many became the followers of Gandhi.

What are the things Gandhi preached to us? First, Hindu – Muslim unity. Second the eradication of untouchability. Third, the Khaddar cloth scheme for the uplift of the poor. Fourth, the prohibition. Apart from these Gandhi stated clearly that Congress party would not seek any post by contesting the elections. I sincerely believed that the Congress is primarily a Social Reform Movement. I worked for the Congress very sincerely. Naturally the Congress became very popular.

When the Justice party won the elections and formed the cabinet, the Congress carried on intensive anti-propaganda. The Congress did not reckon the good works of the Justice party as great. They stooped to follow very cheap politics. They had lowered their political levels. They attacked the Justice party unnecessarily. They made a big fuss about the salary of the ministers. They heckled them for travelling in the first class by train. They talked of their eye glasses, caps, etc. By these, they wanted to win the hearts of the poor people. They posed as if they were the only champions of the poor. By these methods they managed to dupe the public and in 1926 elections the Justice party faced a defeat in the elections.

The Congress managed to form an alternative government with the

independents led by Dr. Subbarayan. Ranganatha Mudaliar and Arogiasamy Mudaliar were his colleagues in the cabinet. But it could not remain in power for long. Except Dr. Subbarayan, all the other ministers submitted resignations. Later Mr. S Muthaiah Mudaliar and Sethurathina Iyer became members of the cabinet. The Justice party supported this ministry. This cabinet did a lot of good things to the people. What all the Justice party was hesitant to do during its period, this cabinet boldly implemented. Of all the good things done by this cabinet was the implementation of the Communal G.O. which is most important and praiseworthy. Without caring for the opposition in many quarters, Mr.Muthaiah Mudaliar boldly passed the order, ensuring communal justice to all the Communities belonging to Dravidian Race.

For this good act of meeting justice to all communities, the Brahmins took cudgels against Mr. Muthaiah Mudaliar. They described him as a ‘Rakshasa’ (Virulent Savage). They defeated him twice in the subsequent elections. But Mr.Mudaliar was not at all perturbed. He knew the consequences and boldly acted to lift the suppressed sections (Dravidians) of the society. He took the defeats as the reward for his good acts.

Being the pioneer of the Communal G.O., he has through out his life dedicated himself to safeguard the same from dangers. He took all the attempts to resist the efforts made to invalidate the G.O. either by legal methods or otherwise. He stood firm to save the G.O., whenever there was danger by the enemies. That is why you find him now very much worried. You find some people criticise him for this. If he has no right to fight for the G.O. I ask, who else has the responsibility? Let the critics understand this much.

I was in the Congress when the Communal G.O.was first sought to be introduced in 1921 by the Justice Party. Even though I was in the Congress then, I had a very unshakable faith in the communal representation of the Dravidian Race and, I had a specific understanding with the leaders that the Congress would implement the same. In those days, Thiru.Vi.Ka. (Kalyanasundaram) and Dr.Varadarajulu Naidu despite being Dravidians, were opposed to the communal representation inside the Congress. But I was

very strong and stubborn. For my sake Mr. Rajagopalachari also supported me. His view was that some seats atleast should be reserved to the Non-Brahmins. He did not totally agree with the communal G.O. So far as I am concerned, I did not attach much importance to the same. If anything serves the purpose it was enough for me. That is why I agreed to the proposal of Rajaji.

Even before this understanding with Rajaji, we started in 1917 the Madras Presidency Association to counteract the activities of the Justice Party and Non-Brahmin movement. We began to work against the Justice Party. Mr. Kesava Pillai was the President of the Association. Myself and Mr. Govinda Doss were the Vice-Presidents. Dr.Varadarajulu Naidu and Thiru.Vi.Ka.were the Secretaries. It was clearly accepted that fifty percent should be reserved for the Non-Brahmins.

But this was not acceptable to Messrs. Kasturi Ranga Iyengar, S Satyamurthi Iyer, Srinivasa Iyengar and other leaders of the Brahmin caste in the Congress. They accused Mr. Rajaji for having extended his support to me. They thought Rajaji was afraid of my influence. They even went to the extent of overthrowing Rajaji. They formed another national organization with Vijayaragavachari as President, myself, Rajaji and T.Prakasam were eleced as secretaries. Messrs. Kasturi Ranga Iyengar, and V.O.Chidambaram were elected as Vice-Presidents. Even in this it was clearly understood that everyone should talk of nationalism after getting the due share for all the communities in national matters. The quota for the Non-Brahmins was tentatively fixed at 50%. This national association gained the mass support because we announced 50% to the Non-Brahmins. But Mr. Rangasami Iyengar and Mr. S Satyamurthi became very jealous. They secretly planned and announced the working programme of the Congress and their plans were accepted by the working committee. I think it is clear to you that the Congress too accepted the principle of proportionate representation to ensure justice to all the communities based on the population.

In the year 1924, the Tamilnadu Congress session took place at Thiruvannamalai. I presided over the conference. In that conference Rangasamy Iyengar and Srinivasa Iyengar, induced their followers to attack

Sir.P.Theagaraya Chettiar and other Justice Party leaders vehemently. They used very abusive language. I was very much provoked at their indecent behaviour. Myself and Mr.S.Ramanathan decided to pay them in their own coin. Being the President I permitted Mr.Ramanathan to speak. He condemned the Brahmins as communalists. Next Mr. Shafe Muhamed came forward to speak. He attacked Ramanathan without rhyme or reason. Next Messrs Annamalai Pillai and Venkatakrishna Pillai came forward and replied to the speech made by Shafe Muhamed. I mention this to enlighten you that I remained in the Congress even though I had difference of opinion with the Brahmin leaders.

Another session of the Congress party was held at Kancheepuram in 1925. Mr. Thiru. Vi.Ka. presided over the same. A day before the conference, I convened the meeting of the Non-Brahmins at Kancheepuram itself. Messrs. Muthaiah Mudaliar, Sir.R.K.Shanmugam Chetty, Vellingiri Gounder, Ramalinga Chettiar and other Non-Brahmin leaders attended the same. We resolved to table a resolution in the Congress session demanding Communal representation to be accepted. I myself took the resolution to the working committee. The Brahmins objected stating that such a resolution should not be permitted in the Congress.

I then argued, “In our propaganda we have criticised the Justice Party and proclaimed that Congress is the only true representative of the Non-Brahmins. I remind you that Congress had already accepted the principle of communal representation. It has already fixed 50 percent as the reservation quota for the Non-Brahmins. As such it is unfair to disallow the resolution”. They did not reply to any of the arguments. They simply disallowed the resolution. I once again rose up and argued that “as the Congress has now decided to enter the Legislative Assembly, there is the necessity to take up the resolution as relevant. It is known to all that Swarajist Party is the off shoot of the Congress. When it contests the elections Congress is bound to extend its support. As such the question of reserving 50 percent to the Non-Brahmins is absolutely necessary. It is our moral obligation to assure all the Non-Brahmins in view of the elections.“

After all these, the President said the resolution could be taken up in the

open session the next day. I agreed. That night the Brahmin leaders met privately. They hatched a plan. Thinking that I would not have the support of delegates they asked me to submit the signatures of atleast thirty delegates of the conference. I accepted their terms, and I procured the support of 50 delegates. After all these, the resolution, was bluntly disallowed stating that it was against the very fundamental principles of the Congress.

I was shocked to hear the verdict. I rose up and said, “You wanted the support of 30 delegates. I got the support of 50 delegates. I was assured yesterday that the resolution could be taken up for consideration today. In spite of all these the resolution is simply disallowed. Is there any justification? I want a clear verdict from the President”

Immediately the Brahmins started shouting. “ The President of the conference has delivered his ruling and passed on to the next item in the agenda. So nothing can be done now. You sit down, sit down” That is what the Brahmins were able to do. I observed their behaviour and retorted saying “This is a matter between me and the President. It is for him to say whether I could press or not. If he says that I should not speak I will obey him. You please keep quiet.”

The Brahmins again started to shout “Sit down, sit down”.

Facing them I said, “There is no use of your shouting like this. We can also shout. If we do so your cries will not be louder. All of you may have to get away”. Utter pandemonium prevailed in the conference. Then I realized that there was no use of my remaining in the Congress any more. I walked out of the conference. Many more followed me. It was for the sake of Communal representation for the Dravidian Race that I left the Congress in 1925.

After that, my friend Rajaji and Thiru Vi.Ka. came to four or five times and asked me to join the Congress once again. It was all because there were others still in the Congress who wanted the Communal representation. Only about 30 to 40 delegates left the Congress with me at Kancheepuram. Those who remained in the Congress with my view had no courage to take a bold

decision.

The Self-Respect Movement was started by me soon after leaving the Congress. I stood for political reform along with social reform. I was for the eradication of all the social evils first. When Muthiah Mudaliar became a Cabinet minister, he boldly brought in the Communal G.O. (Government Order) I was the first person who felt very happy. I took it as my victory. If only I had continued to be in Congress I would have gained many big positions. Why did I leave the Congress? Was it for any post or power? No. I did not even think that I would become a leader championing the Communal G.O.

That is why we are all much worried about the Communal G.O. now. We want to save it from the danger. We cannot afford to lose it. That is why we are determined to fight for it. Please do not think that we are now agitating, just because the High Court has held the Communal G.O. as invalid. Even if the Supreme Court gives a judgement tomorrow setting aside the orders of the High Court, we have got to agitate for the implementation of the G.O fully in the fields. Why do I say so?

Even this G.O. does not ensure proportionate representation to all the communities based on the population. By the present G.O. the Brahmins who are three percent of the population get fourteen percent reservation. The Christians who are three percent, get seven percent. The Non-Brahmins who are eighty seven percent, get only seventy two percent. You please study these figures. Could it be said that proportional representation is fully ensured to all communities of Dravidian Race? Why should the Brahmins who are only three percent of the population get fourteen percent by this G.O. Why should the Non-Brahmins who are eighty percent get only seventy two percent? Why should they lose? Is it not right on our part to agitate?

Another factor we have got to seriously consider is the Brahmin dominance in the Government services. They are already monopolising the services. In some departments their representation exceeds 60 percent to 70 percent. As senior officers they enjoy 90 percent of the posts. You would have read the details of the facts and figures published in the - Tamil Daily

Newspaper “Viduthalai” during the past few days.

In spite of all these, we find the Government Order declared unlawful in the Madras High Court. Even if it were declared lawful, do you think that it is really a just G.O.? So it is clear that the ideal of rendering justice to all communities is yet to be reached. We have been demanding this for the past many years. That is why I say, that the ideal of rendering justice to all communities is yet to be reached. We have been demanding this for the past many years. That is why I say, that even if the Supreme Court passes an order against the judgement of the Madras High Court, and declares the Communal G.O. as perfectly valid, we will have no other go but to fight for the fulfilment of our long standing demand for proportional representation in proportion to population. Any day we have got to agitate and secure our legitimate share. We cannot be docile. We should seek equal justice for all communities based strictly on the population.

Another important fact we have got to realize is that this G.O. is now implemented only at the State level. This G.O. is not binding on the Central Government. Many malpractices are seen in the recruitment of personnel to the services. The Brahmins are hunting for jobs from the State to the Centre. At present the Centre is not heeding to the wholesome principle underlying the Communal G.O. That is why you find Brahmin domination in almost all the Central Government Services. Even big posts are held by them. They enjoy 70, 80 percent of the posts in the States already. They are monopolising almost all the posts in the Centre. They easily get the jobs as if the Government is their own. They create vacancies easily. Sometimes one Brahmin is sent on leave and another Brahmin is appointed temporarily. By the time the leave expires another is sent on leave. Simultaneously steps are taken to provide a post permanently. By that time he will be drawing Rs.500 a month. This is one of the ways Brahmins are helping their own community to get jobs.

See what is the position in the Railways Department? Everything is in their hands. Atleast in the foreign rule we were able to get some jobs. Today the Railways are monopolised by Iyengar Brahmins. They have shifted the recruiting office from Madras (CHENNAI) to Bomay. Almost all the

members of the selection board are Brahmins. When the matters are like this, how is it possible for our people to get jobs? If at all we are in the majority it is only in class four services as peons. Nowadays even for the peons' posts they are also competing. It is said that out of the 65000 peons 1300 are brahmins.

Under these circumstances is there any justification for the Brahmins to go to court? They say that they are denied admission in the educational institutions. Let us see what the position is. They are undoubtedly enjoying more than their legitimate share. When we peruse the figures given by the government we are shocked. They are snatching away 90 percent of the places in the colleges. They are today going to the court stating that they are discriminated. They are not worried at the great injustice meted out to all other communities. They even went to the Congress leader Mr. Gandhi thinking that he would support them. But Gandhi replied, "Most of you are already educated in large numbers. It will be appreciable if you could devote for service to God for some time. Let the Non-Brahmins who have not been educated so far, read". This is what Gandhi said. The Brahmins were disappointed. After some time Gandhi was shot dead.

I am telling this to make you realise that justice is on our side. The wise world will ever support our cause. Imagine what will be our future, if we are not worried about the communal G.O. now. What will be the fate of our next generation? Now only we are considered as human beings fit to learn. It is the Justice Party that opened our eyes. It is only after the G.O. that our communities have started to enter the schools and colleges in large numbers. Some of us were able to get some jobs. What was the position before the advent of the Justice Party and the Communal G.O.? District Judges, Tahsildars, Munsiffs, Sub-Inspectors were all Brahmins. Before the Justice Party came to power the Non-Brahmins were cent percent uneducated. After 15 years of the Justice Party rule and even after independence and the Congress Party rule, our literacy rate is below 10 percent.

If our Dravidian people are uneducated, it is not their fault. Can it be proved that we are unfit for education? The real fact is that we were not given sufficient facilities and encouragement. That is all. Most of the Sudras of

Dravidian Race are working classes. They were paid the wages needed for their daily life. They are able to get higher wages only when the prices of commodities went high. Under these circumstances, how can we expect the son of a cartman, sweeper, cobbler, labourer, and others to read? Compare the conditions of the Brahmins. Even a water supplying Brahmin's son is able to read in the B.A. (graduate) Class. He can become a Judge. For the Brahmins it is their highest caste that remains an asset. The sacred thread they wear is enough for them. We can see even poor Brahmins reading. Amongst the Dravidians, only the sons of richmen like Zamindars and Mirasdars (Land lords) are able to read. Even if we study with all these difficulties, we have no future. We are denied jobs and seats in colleges. The principle of merit and efficiency works against us. Even though our boys pass the examination and are declared eligible for higher studies, they are not able to get admission. We want our boy to read. Is it a crime?

There are many malpractices in the selection. This year (1950) 68000 appeared for the SSLC examination. 38000 students failed. Can it be said that the failed candidates are unintlligent. How much money would have been spent for studying upto SSLC (Secondary School final class)? Under these circumstances, is it fair to turn out so many out of education? I would only say that the teachers, who trained them were not able to observe honesty. It may be that our examination system is also bad. After crossing one hurdle after another, if our boys pass the examinations and seek admission in the colleges for higher studies, they are denied admission stating that they lack merit. Is this justice? When asked why we are not given jobs, they say that we do not have sufficient qualification. If we want to read and get qualified, we are denied scope, under the pretext that we do not score meritable marks.

Today marks are taken as the scale for measuring the talents. Can it be said that those who score high marks are the only intelligent? Afterall more marks are obtained by merely memorising. We know how marks are obtained. Soon after the examination is over, people go with money to places where the answer papers are corrected. Are not our ministers aware of this? Why, some of them might have passed this way!. People are aware that marks could be purchased for money. It is not open secret Brahmin boys are helped in many ways. Brahmin teachers help them. Our boys know only to go

to the Vinayaka temple after the exam. The Brahmin boys do not go. They go to their teachers, examiners who are mostly of their own community. Under these circumstances is it right to determine the talents basing the marks obtained?

In Russia students are given education for a certain period. They are tested. After training they are given jobs. Doing a job well is the test there. It is only here examinations are made difficult. It is not so in other countries. Students are put to severe hardship here in the name of examinations.

Comrades, I say that every community should be alloted a definite percentage of seats based on the population. If any community enjoys even one percent more than their due share the government should take steps against the person employed and the person who employed him. It is a clear case of encoraching on the rights of others. So there is nothing wrong in the law taking action. Otherwise the forward sections would still further progress and the backward would become more backward. The dawn of independence to India has given more scope for the Brahmins only. They are progressing speedily. In those old days, ICS (Indian Civil Service) examination was held in London. As the Government met the expenses, the Brahmins were able to pass the exams. They cunningly included the Christians and the Muslims as Non-Brahmins, who were not opposed to the Brahmins. They obeyed the Brahmins in public life. They decidedly kept the Non-Brahmin out of the ring. Even after independence the IPS and IAS posts are monopolised by Brahmins.

What will be fate of our people working under Brahmin officers? They will foist false allegations and victimise our people. How long can our people bear this and remain in service? The Brahmins monopolising these posts is detrimental to the Non-Brahmins, who form the majority of the population. Is this democracy? Is this the standard of our administration? If 87 percent of the population is kept under under this sad plight, is this democracy? Is it just, reasonable and fair to allow the 3 percent of the population to monopolize and dominate? Is it wrong to assert for our rights? We, the Dravidians damand justice. We demand repsect. We demand our share. When we claim all these, why should any one get angry?

I learn that while addressing a meeting, Mr.Kamaraj assured the people that his government would look after the Communal G.O.. He says that his government will appeal to the Supreme Court against the orders of the Madras High Court. He did not stop with that. He accused me of having an axe to grind in this matter. I do not know what he means. During the last 30 years of my public life, I have played a selfless role. I never expected anything as reward for my services to the Sudras and the Untouchables. Can Mr.Kamaraj cite a single instance of my doing anything for myself? My work is the emancipation of the society. I am for the eradication of the high and the low. I want to restore dignity and repsect for all men. I want equal justice and equal treatment and equal opportunities for all. Redemption of Self- repsect and restoration of dignity to mankind are the dedicated tasks of mine.

If I had not pursued this policy all these days, will Kamaraj be the President of the Tamilnadu Congress? Would it be possible for eleven Non-Brahmins to be ministers in a cabiner of 12 Ministers?

It is for them to think over where these gentlemen were, when we started the Non-Brahmin movement? So far as I am concerned, in addition to hold the positions of President, Chairman, Secretary of various bodies, I was also doing big business. I was not a nonentity at anytime. It is our Non-Brahmin movement that has made them hold a high status today.

Today the Non-Brahmin leaders are advising the students not to pay heed to my words. Let them discard me and go to wash the feet of Brahmins! What do I lose? After all I am aged and with one foot in the grave!

What for do our Dravidian boys read? Should they not go to colleges from school? Should they not get good jobs? Is it not the responsibility of eleders to settle these matters aright? This year I gave a letter to Dr.Subramaniam. I recommended a student who got a first class. He did not get admission. In the past I used to give many letters like this. All used to secure seats. Today no one is selected. It is very distressing to see our boys, with creditable marks not being able to get selected to prosecute their studies further.

Are we to study simply to waste money and remain as slaves? How many crores are spent for education? It is agonising to see our boys not reaping the benefits. That is why, I want a solution to all these.

Our next programme of action is a diffcult one. We will have to sacrifice a lot. It is not for violence. We are not to beat anyone. We are not for throwing acid on anybody. Without giving any trouble to anyone, we will have to bear the difficulties and pain to achieve success. By that agitation we will gain a lot.

Why should we have a government at Delhi which does not do anything for us? Can we not rule ourselves? Does our country lack in natural resources? We have a coast line of 1500 miles. Our ships can go to any part of the world. We have railways. Can we not flourish? Why should we give away our rights and powers to Delhi? When they are there as ministers, we are naturally exploited. What if we have a government of our own? They do not give due respect even to our Tamil Nadu ministers here. Dr.A.L.Mudaliar gave a clean breast of the affair in the debates of the Legislative Council. Even our ministers have accepted the fact many times.

In India, the North is ignoring the South. South is being exploited. Why should we be suppressed? If we had powers in our hands, we would have solved our problems. To solve the food shortage, we could have directly imported food grains from abroad. Today we, the Tamil Nadu people, do not have the powers. The Government of India procure food grains and take them here and there and by the time we get our quota they are almost unfit for comsumption. North Indians are suffering here. They are playing. Why should this situation be allowed? Should we not sacrifice even our life and gain full freedom? Let us redeem our land of Dravida Naadu.

The present agitation is not an agitation for mere communal G.O. It will lead us to agitate for the separation of Dravidanadu. Rajaji’s imposition of Hindi made the Tamils unite and solidly demonstrate the solidarity of Tamils. Similarly by the present agitation, we will consolidate our strength against the dominant and exploiting Aryans. With zeal and vigour we will get our motherland. We will rule ourselves. We will soon be free to solve our

problems.

So I appeal to you all to get ready for playing your role in the agitation.

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Why Brahmins Hate Reservation?

(It is a known fact Thanthai Periyar E V Ramasami had to quit Congress in 1925, as the Brahmin dominated Tamil Nadu Congress Committee refused to accpet the principle of Communal representation for Dravidian Race in Public Services. Till his last breath he safeguarded the resesrvation policy. His writings in “Kudi Arasu” “Viduthalai” and birthday souverniors about the need to implement the reservation policy for all communities are given below in a nut shell)

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Communal representation is the accredited right of every

section of the Dravidian people of this nation and its government. It is the common right of all citizens belonging to every community. The main motive of the principle of communal representation is to eradicate the unequal status amongst the citizens. Communal representation is a ‘boon’ to create a society of equals. When there are communities which are forward and progressive hampering the well being of all the other communities, there is no other go but to resort to the system of communal representation. It is by this way the suffering communities could begin to heave a sigh of relief. The need for the prolongation of the system of communal representation will automatically cease and it will be found absolutely unnecessary to continue the policy any longer, when all the communities have become equals.

Excepting the Brahmin community all other communities started to demand for communal representation soon after the talk of representation of Indians in governance began. For a long time, except the Brahmin community all other communities carried on agitation urging the government to implement the policy of communal representation.

The Brahmins, particularly the Brahmins of Tamil Nadu, resorted to many

ways to put hurdles and create obstacles against the implementation of the policy of communal representation. They pursued cunning methods and conspired many times against the communal representation policy, which was a boon to all downtrodden Dravidian communities.

One could understand the Brahmins opposing the communal representation policy, if at all they had openly come forward to list out the evils of uplifting the downtrodden people. All those who oppose simply said ‘no’ and no one explained why? So far no one has clearly listed out the reasons for opposing the policy of reservation. What is wrong in making all people equals? What is wrong in giving equal opportunities for all? If there is nothing wrong in creating a Socialist society, and if it is undeniable that the present society composed of unequal should be made progressive, what else can be done without creating reservations based on population through the communal representation policy? Could it be denied that there are weaker sections in the society?

Moreover, when we have allowed the classification of the society based on religion, caste and community, we cannot stand in the way of the people demanding special rights, based on religion, caste and community. There is nothing wrong on their part or of any community in safeguarding their interests. I don’t see anything dishonest in that.

The casteism made the people to go backward. Castes spell more and more ruination. Castes have made us low and have-nots. Till all these evils are eradicated and everyone attains an equal status in life, the proportional representation policy based on population is indispensable. Many communities have entered the field of education only recently. All should be enabled to study and attain a civilized stage. Our people should get education and study well. Our people should get their due share in the public services and in all other fields according to their percentage in the total population.

In this country out of 100 people, only three are Brahmins. Sixteen percent of the populations are Adi Dravidas. 72 percent of the population are Non-Brahmins. Should not the jobs be given to all in proportion to the population?

Merit and Efficiency

You find merit and efficiency among all people. All communities urge for concessions today. It is ensured to them by law. Even in the matter of merit of downtrodden are given concessions. Because of this concession given to the Backward and Scheduled caste people you do not see any danger. It cannot be said that the standard of administration has fallen only on account of concession extended. It cannot be argued that good trait of humanity as honesty had deteriorated. No community is discriminated. All communities are treated equally. By the reservation policy based proportionately on the total population, all the communities derive their legitimate share.

When a student passes the (S.S.L.C.) Secondary School Leaving Certificate examination, it is clearly stamped that he is eligible for college course. The educational authorities declare that he is fit for college course. But when he puts up the application for admission to any college, once against his merit is judged by a separate test. Marks are taken into account to judge the merit. Higher authorities in the education department send orders to the principals not to admit students indiscriminately. Is there any meaning in all these? Who created this? Is it not the Brahmins.? When once a student is declared as eligible for college courses, it is the duty of the government to give him admission, without any difficulty. Is it not to make the other community people get disgusted with education and ruin their future prospects that all these cumbersome, unjust and unwanted practices were created by the Brahmins?

By all these the future of Backward and Scheduled castes is doomed. In the matters of education they are buried fathoms deep by these cunning Brahmin mechanisation. The Brahmins are able to detain even those students who have a thorough knowledge of the lessons. Similarly they are able to detain even the few students who manage to get a pass by these tests and selections.

I am accustomed to watch closely the merit, ability and standard of all people all along. My considered opinion on all these matters is also known to you by my writings, speeches and publications. I am one who is dedicated to

work for the welfare of the Backward and Scheduled caste people of Dravidian Race. That is the main reason why I strongly oppose the theory of merit and efficiency. Why should you talk of merit and efficiency when once a student has passed a particular examination? What for such a thing? Is there any sense in doing so?

What are the benefits we have gained by the ministers composed of men with merit and efficiency? Is there any thing to be proud of? Think over!

Similarly what have we lost by the rule of those who are said to be inefficient and beneath the standard. Tell me.

So, I proclaim that there should be no place for merit and efficiency in the realms of government.

He who does not want rights for his community must be one who does not know the oppression of his community by the Brahmins. Otherwise he must be a suspect to the community he belongs. If a particular community demands certain rights for the said community, the vested interests condemn the community as unpatriotic and anti-national. I would say that any one doing so is a nomad not belonging to any nation or community. Our people have failed to assert their legitimate rights. It is on account of this serious draw back that we find only nomads (Aryans) over-riding us. When we become conscious of our rights, we can easily put an end to the domination of the nomads.

Job Hunters

There are others who go to the extent of condemning us as job hunters. I don’t deny it. I am not ashamed of seeking jobs. What is there shameful in seeking jobs? What do the Brahmins of Aryan Race do? Are they not seeking jobs? Are they not job hunters? Who are they? If they have the right to claim for jobs, how ironical it is to call us as job hunters? Please think over. Who really has the legitimate right to seek jobs. I would say that our people alone have the right to hunt for jobs.

If any Dravidian community neglects to seek jobs I would say that the community is an irresponsible community. I would condemn them as unpatriotic and anti social. They are traitors to the country.

Not only that. If any particular community is differentiated or ignored it will be disastrous to the society. If it is objected that jobs should not be given to a particular community based on its proportion to the total population that would amount to putting that community to disgrace and injustice. No community would be willing to continue as cowards devoid of self-respect forever. Any community that fails to assert for its legitimate share in the field of employment will be considered as degraded and shameless community.

(Kudi Arasu, 30.11.1934)

In a country with various caste distinctions, if opportunities are denied for every caste to get education, jobs and representation in the administration according to their legitimate share based proportionately on the population, there will be no end to the enmity, vengeance and fraudulent activities in the society.

(89th Birthday Souvenir of Periyar – 1967)

As a measure to put an end to the evils of caste in India, particularly in South India, it is absolutely essential to get things done by proper legislation. It is necessary to agitate for claiming Communal representation in the legislatures through the government. I deem this noble task as a part of the revolution for the dawn of Socialism.

(Kudi Arasu, 18-08-1935)

The communal tensions and cleavages are day by day increasing due to many factors. There is no mutual trust between one community and the other. There is increasing hatred amongst communities. One community wants to dominate over the other. The Community that has somehow become dominant does not like to compromise. Those who enjoy more rights are not willing to forego anything. They are adamant in their attitude towards the downtrodden sections with the result, you find more and more bitterness

amongst communities.

(Kudi Arasu 19-07-1936)

Please think over whether there is any fairness and justice on the part of those who have gained a lot in the name of their community, passing scathing remarks on others as communalists. They lost their legitimate share by their community identity.

(Kudi Arasu 19-7-1936)

On one side, attempts are made to safeguard the Hindu religion, castes and communities. On the other side, the demand for proportional representation in the name of religion, castes, and communities is condemned as unfair, unjust, ridiculous. I would say that it is one thousand times unfair and unjust to say so. It only reveals the low standard and vendetta against the traditionally exploited communities.

(Kudi Arasu – 8-11-1931)

The government, which proclaims to root out communalism should have made the practice of putting caste marks as Namam on the foreheads as an offence and imprisoned the offender for one year. Similarly a law should have been passed to imprison for two years those, who wear the thread (Poonul). Are not these symbols indicative of the distinct communities? A government determined to eradicate castes ought to have given scissors to the policemen to cut away the tufts and Poonul. Simply saying that the government is not communal and yet permit the wearing of poonul, keeping tufts, chanting mantras (hymns), declare holidays for the birthdays of gods is condemnable. Under these circumstances, one cannot but condemn the government for upholding the communalism of Brahmins.

In the story of Ramayana it is said that Vali would acquire half of the strength of all those who opposed him. I say to those who oppose the communal representation policy, that they would only be strengthening the demand for communal representation by all their actions. The more and more they oppose, the more and more would be the demand for communal

representation. The demand will go on gaining momentum. That is what is going on now.

(Kudi Arasu – 1.09.1935)

I might have changed my views many times in politics. But so far as my social life is concerned, I continue to be opposed to Brahmins. My hatred towards Brahmins is always constant. I became a rationalist and an atheist by this. To my dream of social reform, I strongly insist on crushing the Brahmin monopoly in the public services. I deem it as the very first step for social revolution. It is the ABCD of social reform. Because of this I am criticized as a communalist. I continue to be the embodiment of communalism of a peculiar nature.

Efficiency and Examinations:

For anything and everything, the Brahmins are insisting on Merit and Efficiency. It is an invention of the Brahmins as the “Mohini Avataram” in the epics. The only motive of the Brahmins is to spoil the prospects of the Non-Brahmin communities, who are now only at the threshold of progress.

In the days of the Britishers and during the days of the Justice Party rule in the Pre-independence days, jobs were given to all qualified persons. Then mere degrees were not considered as the stamp of merit and efficiency by Brahmins. People were trained before giving them jobs. The Brahmins do not now take their fitness as stamp of merit and efficiency. The only thing emphasized as the stamp of merit and efficiency is the highest marks scored in examinations. He, who obtains the highest marks gets the job, on the basis of merit and efficiency. However intelligent one may be, however experienced one might be, he will not be considered as one with merit and efficiency, if he gets the marks for a pass. I like to point out how foolish and mischievous the doctrine of merit and efficiency is.

Is there any record to show that those selected on the basis of merit and efficiency have exhibited their talents in their work with merit and efficiency?

Is there any means to find out how the employees belonging to Backward Class execute the work entrusted to them? Is there any such record to show that those who acquired very high marks in the examination alone were able to execute the work efficiently in a diligent manner? This is the way in which the merit and efficiency policy is being worked. Many people are holding posts as though they alone have the merit and efficiency to do the work.

Meaningless

Take the case of teachers. You find many teachers appointed on merit and efficiency basis. Is there any system to assess their work based on the number of students passing examination and the marks secured by the students? Do we have any means to judge the merit and efficiency of teachers on any basis after appointing them? Is it so in the case of other professions as doctors, engineers, judges, collectors and so on? Is there any means to assess their merit and efficiency while they are in service.?

If it is said that securing very high marks in the examination alone is the determining factor and if we agree that only those who have succeeded in getting high marks are to be given high posts, I would like to ask one thing: Are the Presidents, Governors and Chief-ministers posts are given to those people taking into consideration any high marks they have secured in any examination?

There is another lacuna in this bogus merit and efficiency theory. If a particular person had secured very high marks in a particular field or subject, is he given a high post in the same field or subject? Do the high marks secured in a particular subject help him in the job he undertakes.? Is there any relevance or relation between these two things? Are the selections of candidates made by considering the subject in which one is proficient or the subject he has to deal with in service?

Children are sent to schools and colleges to acquire knowledge. What is the fun of admitting them after considering their merit and efficiency? This is absurd. It is not right to talk of merit and efficiency even for admitting students to various courses of study. I would say it is meaningless, unwanted

and highly objectionable.

17.09.1965 Periyar's Birthday Souvenir.

Brahmin Monopoly

Really speaking, the people who have very few posts in the government services – the communities which have low representation in the government services – those castes which are enjoying only a few posts in the government services, should be treated as the minorities. They should be given adequate protection by the government. Special concessions should be extended to these minorities in the services.

How does India look like? It looks as a thick forest of various castes. Naturally the legislatures and offices too are flooded with castes. The State Assemblies and the Parliament also present the same look. But what about the staff in the State and Central Government offices? And that too what is cognizable, particularly in the Central Government offices, which has very many high salaried posts?

If you take pains to analyze closely, you will find out very easily that Brahmin community alone is monopolising almost all the posts in the States and the Centre. This may be tolerable, when other communities were not keen on claiming the posts. It might have been acceptable, when other communities were not adequately qualified for holding posts. No one would criticize the Brahmins under such circumstances. But, things have changed.

The Backward and Scheduled Castes of Dravidian Race are today adequately qualified like the Brahmins to hold any post equally. They are demanding their legitimate share in all the fields. They demand their share in proportion to their percentage in the population. What should the Brahmin monopolists do under these changed circumstances? Should they not silently yield to the reasonable demands of the Backward and Scheduled Castes? Instead of behaving in a just and reasonable manner, they are raising loud cries, and indulge in threats. What do we understand from this? Is there any reason or meaning in their behaviour?

Freedom for Whom?

What for did we wage a bitter struggle to drive away the British imperialists? Is it to give the right exclusively for the Brahmin Community to get the posts held by the Britishers? Unless we enable all communities to take part in the governance of the country, we can not really have a representative government for all the people.

It is unjust to provide all the jobs to the Brahmin community. How could one particular community alone be the inheritors of all the benefits of the government? Today many communities are deprived of their share. Similarly many people belonging to other religions are also ignored. Is not India a land of many religions and communities?

The behaviour of the Brahmins in opposing the reservation is inhuman and unfair. I like to cite an example.

Imagine that the thieves have entered and robbed the valuables of the dwellers in the house. The owners of the stolen property lodged a compliant with the police. The police traced the robbers and restored the stolen properties to the real owners. Supposing the robbers raise a cry and protest with threats, what would any sensible man think? Are not the Brahmins like those robbers?

There is an adage that the beggar, who came for alms had become the son-in-law of the house. Are all the Government departments rightfully reserved to the Brahmins alone? How is it right to allow the Brahmins alone to occupy almost all the high salaried posts? From whose money are they paid? Could it be denied that the majority of the tax payers are the Backward and Scheduled Caste people as Gounders, Vanniyas, Makkulathors, Naidus, Pillais, Pariahs and Chakkilis?

Why are we demanding our legitimate share in the government services? In India, if a job in the government ends with mere salary and bribes, the Backwards and the Scheduled Caste people would quietly go on with their own traditional work. They would be disinterested in the government jobs.

They would remain content with their own usual occupation. But all posts in the Government carry with them specific powers. Even an ordinary small job carries with it some power. Don't you think such powers would be exploited by the individual to safeguard and enrich his own community?

After all, the Government employees are also human beings. Naturally they would look after the interests of their own community. No on could claim that they are more than human beings.

If every community and caste is able to share the posts and powers in proportion to the entire population, the chances of serving their own community would be abundant.

What factors lead us to determine whether the country has advanced or not? How to say that the people are civilized? How are we to come to a conclusion that wisdom, discipline, honesty are being developed? To determine all these things there must be equality i.e., equal shares, equality in possession, equality before law, similar outlook, understanding and experience amongst all sections or communities in the society in all spheres. We should create such a State and it must be done. Don't you think it absolutely indispensable to attain the goal of creating an ideal socialist state?

What is the nature of our country? You have Brahmins, Sudras (the heirs of prostitutes) and Panchamas (the Untouchables) as different and distinct communities.

Take into consideration religions. You find three different and distinct religions viz., Hindu, Islam and Christianity. Under no circumstances will these three divisions come together as belonging to only one community or nation. Look at their behaviour in the society.

When the actual facts are like these, wisdom lies in determining the legitimate share for each and every community in the field of politics, public life, posts and education, failing which they will have no other go than to lead the life of a dog and a cat. There will be lack of mutual trust and understanding. There will be scope only to wreak vengeance. One would try to suppress the others. One would defraud the others. One would cheat the

others.

In the matter of appointments and in the mater of extending concessions, the total number of people in every community should be awarded their due share, based proportionately on the population of the country. The merit and efficiency is a common feature in all castes and religions. As such whoever is separated under a particular caste or religion or community must be assured of his right to claim posts based proportionately on the population.

When I say that the Backward Classes and Scheduled Castes should be given posts in the government services, I do not mean that any Tom, Dick and Harry walking in the street should be recruited for government services.

For every post minimum educational qualification is fixed. If that qualification is there, I insist that the jobs should be given to the downtrodden people.

After having prescribed the minimum qualification for the posts, there is no need to choose the candidates on any other basis as merit and efficiency.

It cannot be proved with facts and figures that those selected on the basis of merit and efficiency alone are efficient, diligent, brilliant, and honest in the discharge of duties. At the same time, there are no records in evidence to prove that those who were given jobs by reservation are dishonest and inefficient in the discharge of duties.

If we just take the pains to analyse we come to know that it is the so called high caste persons of the forward community, which is monopolising the high posts in the government, who are found to be dishonest in their dealings, particularly the Brahmin minority community holding the majority of posts.

Their dishonest dealings and corrupt actions are generally hushed up because of caste feelings. The accused and the High Court judge or senior official belong to one and the same caste invariably. There is scope for pressure through recommendations and chances to seek concession. That is why many mal-practices are not let known to the public.

If every community is adequately represented in the government services, it would bring to light all the malpractices and maladministration. Reservation is a must for improving the standard of administration. Reservation is a must to counteract the malpractices by the monopolists in all the spheres of activities of the government.

Proportional representation of all communities of Dravidian and Aryan Races in the government service is the only solution for achieving social and communal justice in the Society.

The talk of merit and efficiency is a bogus one. It is a hoax played by Brahmins on the innocent people. Not only that; it is a big fraud to deter the Backward and Scheduled Castes from achieving any progress, peace and happiness.

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March Towards Peace,Prosperity and Progress

Food Habits

Our people, who are said to be endowed with rationalthinking abilities, are today faced with a number of problems. They are in the midst of worries and troubles. They have more and more grievances. Of all such pinching problems, the scarcity of food is today the most important problem. It is really a foolish thing to worry about the shortage of food. I would say that we are ourselves to be blamed for this unnecessary worry about food. Why do I say so?

In my opinion the dependence on rice by our people is condemnable. It is not right to say that rice alone is needed for appeasing our hunger. Rice is not at all necessary. It is not really useful to us. All our fields came to be ploughed and cultivated for growing rice only a thousand or two thousand years ago.

The human beings were originally accustomed to eat meat, and flesh of other living beings. It is only later on that people gave up non-vegetarianism. The change made to vegetarianism and the consumption of vegetables is a bad practice. It is only after the advent of rice cultivation that vegetarianism came into vogue.

When people have acquired the habit of drinking coffee, there is scarcity for sugar and milk and it has become an eternal problem yet to be solved. Naturally sugarcane is grown in fertile lands, which were used for cultivating rice all these years. Because of the fact that milk is being utilised mostly for preparing coffee, our children are unable to ger a nutritious diet and they are weak, slim and unhealthy. Moreover, all are not able to consume adequate quantities of curd, buttermilk, cheese and ghee. Ninety percent of the produce of sugar is being utilised by the people for preparing sweets and coffee. On account of this, most of the fertile lands which were growing paddy are being converted to produce sugarcane. How ever much we go on increasing the production of sugar, the scarcity continues. Scarcity of milk is also like this.

It is also going on increasing. We still go on depending of foreign countries for tinned milk and milk powder to overcome the shortage.

Many of us have no other go than to consume ordinary vegetables which lack in nutritious ingredients. We have created this practice unnecessarily. Our agriculture has become unhelpful to us. Unnecessary things are grown. With the result we have shortage of rice. Moreover these have resulted in the two fold increase of expenditure for our food. Inevitably, the cost of living has spiralled up.

Change Necessary

It is not an easy thing to bring in a change in this matter. It is as difficult as we experience in the case of god, religion and vedas.

The Brahmins and Saivites abstain from consuming non-vegetarian dishes. By this, they have created a high status for themselves. They are indifferent towards others. They don't stop with that. They talk ill of non-vegetarians (who are accustomed to eat meat, fish etc.,). They call non-vegetarians as low and inferior to them.

There are ample evidences in the Vedas, Shastras (Hindu doctrines) and religious scriptures to vouchsafe the fact that the so-called Brahmins were originally non-vegetarians. They not only ate mutton and beef but also the flesh of pigs, asses, and horses, as is authentically stated in their own scriptures. Forgetting this, they indulge in heckling non-vegetarians now.

So, it is absolutely essential to change our food habits at least in the interests of the "lower" class of people.

First of all, the habit of drinking coffee should be prohibited by law. For growing vegetables, there should be a licensing system to control the production of vegetables. It is enough if vegetables are grown to the extent needed to satisfy the demands of the Brahmins and saivites who proclaim to be vegetarians.

More Non-Vegitarians

Non-vegetarians who consume mutton and chicken should be induced to cultivate the habit of beef-eating. And the cost of beef should be pegged down in order to enable a large number of people to consume beef . Even as you see a large number of cattle farms in Western countries, our government should come forward to create more and more cattle farms. Cows should be maintained for the purpose of milk. In foreign countries cattle are not utilised for cultivating lands. There you find only machines. Similarly, we should introduce machines in the field of agriculture and see that the animals are used only for other useful purposes.

Our food habits and diet systems were also laid down by those who led a carefree life at the expense of the toiling masses. Our food habits are made in the manner of increasing our burdens. We are now accustomed to take a variety of dishes for our dinner. With rice we take curry, pepper-water, butter-milk or curd along with other dishes as fried vegetables.

In the morning, we take lddili, Dosai, Uppuma - all made out of rice-flour with Coffee or Tea.

In the night, we consume anything we like. Even in those families which have only very low income, you find these food habits only. In many poor families they are forced to give up eating either in the morning or in the evening. It is all due to poverty and helplessness.

North-Indians are not like us, as they have simplified their food habits.

They have either ‘chappati’ or ‘poori’ along with only one dish. The North Indians who can afford, consume sweets in addition.

The total population of the world is estimated to be 350 crores (perhaps in 1940). Out of it only 15 crores of people are vegetarians.

Solution

We could reduce the area of the land now being cultivated. We could considerably reduce the hard labour involved in cultivation. Suppose we are able to save half the area and labour we could concentrate on developing the goats, bulls, bullocks, cocks and hens, pigs and fish. If we increase our cattle-wealth and that of other living beings we consume as food, I do not think there will be any need to fear about food scarcity. There will be no shortage of food for any one.

Man has become a slave to coffee-on account of modern civilisation. This habit leads to the increase in our cost of living. Similiarly, our addiction to the practice of consuming rice as a modern civilised way of living has also contributed to the rise in the cost of living. We have neglected valuable other grains as ragi, millet and maize, and increased the cost of living by solely depending on rice. The main cause for the loss of working hours and the half-hearted labour of the working classes is due to our addiction to non-nutritious food varieties.

So, I insist on a thorough change in our food-habits. Instead of solely depending on rice, we have to find some other means to get the energy needed for doing work with the help of other valuable nutritious ingredients. In the beginning, we depended on steam to operate machines. We had to light the coal and prepare fire to boil water and get steam for operating the machines. Later on we used crude oil and then petrol for the same purpose. Now, we use electricity. According to the changing times we adjusted ourselves and brought in numerous changes. Similarly, to keep all parts of the body intact, to carry out their respective work, we should find out energetic nutritious varieties of food, which could be consumed in small quantities as pills or tablets. Consuming large quantities of food to maintain the body and do the work, must be changed. It will of course take a long time to effect the change. Yet, it is possible to produce now itself adequate stocks of bread and rear the required number of goats, oxen, pigs and so on at cheaper cost, to enable all the people the have food. No one need starve. I know some people would repel at what l say. I like to request them to look at what is going on in other countries. They should look at the people living there.

ress-styles

If we are to eradicate the various differences in the society and build up unity we should fundamentally change our dress habit, which is the major reason for the unwanted classifications in the society. Realising this fact the “Hero of Turkey”, Kamal Pasha, brought in a revolutionary change. He ordered that everyone should wear the same type of dress irrespective of sex. By this revolutionary change, a small and insignificant one, Turkey was able to become a great powerful nation in the world.

In the matter of appearance, dress and behaviour, foreigners are well disciplined. We do not seem to have any realisation of all these changes. On account of this some of our people take pride. They think it suited to our nature and tradition. Not only that, they do not want to think about the need to change. That is their view.

So far as our country of India is concerned, changes are very difficult to be effected. The change may be necessary. It may be absolutely correct. It may herald a lot of advantages. Yet the faith in the old traditions prompts our people to oppose such meaningful changes. Faith in blind beliefs makes our people reactionaries. They oppose and carry on propaganda against changes. They search ways to find fault with the changes unnecessarily. With the result you find the people of this country alone remain backward. They are degraded. They are jealous. This continues for many centuries, resulting in our people becoming slaves to old customs. l tried my best to find out a way and l pleaded for many changes, including our dress habits boldly.

Same dress for Males and Females

Our males and females should wear ‘Lungi’ and ‘Jibba’ uniformly. My wife Mrs.Nagammai wore like that for one and half months. But she felt shy to go out of the house freely.

There should not be one type of dress for males separately and another type of dress for females separately. The dress should be worn in such way that it must not be possible to distinguish the sex easily. Parents should not call their daughters as a girl. They must be addressed as boys. Even in christening names, the girls should be called by the names of males.

Our ladies take a fancy to grow long hairs. It is not the civilised way to grow hair six feet long. It is unnecessary. Moreover it is a burden. It is an inconvenient and a wasteful act. Ladies should crop their hairs as gents.

In appearance, dress and behaviour, ladies and gents should maintain a uniform standard. This change is entirely indispensable. This change is essential for liberating our women from slavery. I regret very much to state that our ladies moving about with pomp and show itself is a clear indication of their low status in the society. When l say that the dress should be the same for ladies and gents, it goes without saying that spending money lavishly for artificial beauty and false prestige also should go. My desire is that ladies should develop themselves on a par with gents. The main impediments to the progress of our womenfolk are the sarees, ornaments and other articles of fashion and luxury.

Our ladies should realise this great drawback withholding their progress.

Please do not mistake me as though l am against decency and cleanliness. They are quite essential. But they should not be attained by wasting a lot of money. Such artificial beauty and appearance is not at all required. Being gaudy and glamorous is not good. One can lead a simple life, curtailing, all these expenses, and yet look decent, civilised and simple.

Common Kitchen

The term Hotel connotes even eating houses. In our society everyone builds a house for himself, with a kitchen for cooking his food. If the people desire to lead a happy life they should avoid unnecessary troubles and worries. What do we see in foreign countries? Most of the people live there happily in the rooms attached to eating houses. They order their requirements and the restaurants supply them the needs to their satisfaction. The restaurants in those countries are able to look after the needs of thousands of people.

There, the husband and the wife go out for work. They simply come to the restaurant for taking their food. They easily walk into their room for rest.

In this way they have avoided unnecessary troubles. They have no burden to go to the market for purchasing articles of food. They have no need to worry about storing things and taking care of them.

What do we see here?

For two people to reside and lead their life, you find a new big building built at a huge cost of many lakhs of rupees. Is this not a waste? It will be a blessing to us if restaurants with rooms are built here on a large scale as you find abroad. The government should volunteer to extend its support in all the possible ways. The owners of such establishments should not run them for mere profit. They should think that they serve the society. They should not think that their establishments are commercial institutions, motivated to earn profit alone. The interests of the common people should be their motive. Service to society must be their aim.

When l had been to Russia, l was taken out to see a common kitchen. About twenty six thousand people were supplied with food in it. Some doctors were there to supervise the functioning of the work. They prepare all varieties of diet needed for so many people. Such things must be done in our country also.

The thought of having a big house for every individual and a kitchen separately for preparing his meals should not arise. If we create restaurants like those in foreign countries, we will be free from unnecessary troubles. The government should consider the matter seriously and concentrate on creating such restaurants. They should run many (common kitchens) as far as possible. By this you can free a large number of people, from their worries and family troubles. Whatever other may think of me, l venture to explicitly reveal my opinions.

If the ideal of co-operation takes deep roots in our country and functions in the right way properly there will be no need for anyone to face any sort of worry. There will be an end to troubles and difficulties. There will be no cause for any anxiety. There will be perfect peace and happiness. Everyone could live with full contentment and with eternal delight.

Selfishness

In our country whenever a new organisation is started our people take into consideration that the new organisation would be an asset for their personal gains and they become members and take part in the activities. This is a very serious drawback amongst us. We don't think about the interests of the general public and the world at large. They completely ignore their duties and responsibilities to the society. Supposing a man owns a cart drawn by a horse, he does not go out in the cart all the time. He may make use of the vehicle for two or three hours only. But he feeds the animal to the brim throughout the day. For many hours the cart remains idle. Say out of ten hours the cart is used only for three hours. The rest of the seven hours is wasted. I mentioned only one instance. There are many things like this.

Our people waste the money and time in many ways. That is why you find the society static, inspite of the fact that there is increase in national production and advancement in all fields of techniques. The selfishness and the feeling of enjoying things for oneself is the cause. So it is essential that we should get rid of the feeling of self and selfishness. A worthy life lies in making everyman live peacefully and happily. Everyone should be devoid of worries. For all these, it is essential that the spirit of co-operation pervades all over.

Co-operation

One day or other the co-operative spirit will reign supreme making the society march on towards progress. It is not necessary that communism should be fostered for that. Without talking a word about communism, you can make the society progressive with the help of mere co-operation.

You find crores of rupees locked up in the Banks. Many crores remain idle. Yet the tiller of the soil, if he needs money for cultivation goes to the private individuals or money lenders for loans at the abnormal rate of interest, sometimes to the tune of ten percent. What a tragedy it is? In Russia there is no right given to any private individual to live by lending money on interest. Even if one receives a trivial amount from another ,it is condemned as theft.

If you ask what is wrong in helping a man in difficulties; they retort and question “How could there be dangers and difficullties?”

So Co-operative movement is the only panacea to make the society get rid of worries and difficulties. Co-operative system is the best for all. Our people must get accustomed to it. Give up selfishness completely. Plunge into a new life for the good of all.

Who is to bring in co-operation, the government or the people is the question? Many have doubts about it. I would say that those doubting Thomases are like those who ask whether “fate” is powerful or the wisdom? When such a controversy arises, he who has the gift for gab could naturally triumph. I would say that the people are the government and the government is the people. You should all realise this. Would we keep quiet when our government is faced with difficulties! Our common interest should be like that. Never forget that there is no govenment without people. Would we feel that it is no concern to us if one of our limbs is injured. Our outlook towards the general public should be also similarly. You get the pearl when the rain drop falls into the shell of an oyster. Similarly we should control our senses and keep everything ready for the change. When we are prepared to do, the change will take place definitely. Our opinion is the opinion of the people. With that belief go ahead with your life. Do not allow you nerves and blood to go astray. Inject into your body the feeling of co-operation.

Property Right

Today, one of the major problems causing inconvenience to society is the existence of property in the name of individuals. On account of this, unnecessary quarrels and bickerings take place. In some cases it ends in murders. A man will not grumble much, if he has adequate quantities of food. But if one has more and another less or nothing, it leads to conflicts.

o you find one rich man at least free from worries. No. In order to evade taxes and to conceal his wealth, he secretly conspires to cheat the government. He worries to manipulate his account. He stoops to fradulent means. Apart from all these, if he owns a lakh of rupees and sees another

person having two or three lakhs, he soon becomes worried, and thinks of the ways to become one like him by somehow earning two or more lakhs of rupees. Naturally he has to raise the standard of living of his family and earn more to protect his children and other members of the family. To his new status, he has to educate his children, secure suitable jobs for them and then try by all means to secure promotion. There are other new responsibilities for him to maintain a new status and dignity. His worries go on increasing, because of his desire to amass wealth.

The poor and the working class people are very jealous of their owners. So, if there is to be an end for all these unwanted desires and unnecessary worries, the society must be gradually carved out on socialist ideals. We should create a society in which everyone is able to share the joys and sorrows equally. For creating a socialist state or society the existence of the right to own property is an impediment. There can be no socialism with property rights. All things must belong to the government. Nationalisation policy must be seriously implemented. Then only people will be able to love as equals.

The cause of worries in the society comes out from the various socio-economic differences. Troubles crop up because of the unequal status of the people. The only solution lies in making all things for all people.

The terms “Moksha” (Heaven) and “Mukthi” (Salvation) mean the end of worries and the beginning of pleasures. The way to end the worries lies in communism. The only way to crush down all drawbacks in the society lies in communism.

Worries in life are of two kinds. When one feels that what he gets is insufficient it leads to worry. That is, supposing one needs a measure of rice and gets only half of what he needs, it causes him worry. There is another type in which one gets worried to have more than what is needed to him. Supposing one lives in one room he likes to live in two rooms. You should understand that desires are the cause for troubles and worries.

All worries you get out of desires and out of wants, you do not find in a

communist society.

When the available stocks of food grains are equally distributed to all, there is no need to worry. No one would feel that he got less. He will not worry at all when all are treated equally. Such a state of life will not give room for competition, jealousy and bad thoughts. Rid of all worries, the people would feel equally happy.

When individuals are not allowed to own property, when private ownership is prohibited, there is no place for god or religion or shastras divine doctrines. The only thing needed is right thinking or wisdom. There is no question of one being respected as high and another despised as low. No labour would be considered as mean. All become equals. All have the same standard of living. All enjoy the same facilities in life, even if they do different types of work. In those Socialist countries what is meant by high post is that it carries heavy responsibilities.

Communism is different from common rights. Communism means equal share. Common rights represent common enjoyment. In this country (India) the Brahmins have created low castes. These low caste - people do not have common rights. Even the blind people are aware of this. Because of this, their property is dwindling and they still lack in wisdom. They have not gained anything by experience.

You see a lot of people amongst the Non-Brahmin community as lakhiers and millionaires. But they do not have the common rights, which an ordinary mendicant Brahmin enjoys. But it is not so with a Brahmin. However poor he may be, he enjoys everything. He has no drawback in life. He is able to make his son I.A.S. (High officer of Indian Administrative Service) or District Collector or District Judge or High Court Judge or a Sankarachari or Jeer. Why is it so? Is it not because of the special rights prevalent in our society? A Brahmin is able to thrive because he has distinct individual rights. He needs no money like others for his prosperity. He lives without doing any hardwork because of the special rights he has got. Under these peculiar circumstances, if we are able to abolish special rights, communism would dawn and take deep roots. There can be no scope for communism in a country, where there

is absence of common ownership and rights. If attempts are made to bring in communism in a country, which does not have common ownership and rights, it will only give room for those who already enjoy more rights to reap the benefits of communism. That is the lesson we have to learn from doctrine of communism.

Heirs

It is a lie to say that a man lives with a woman to derive the natural pleasure; I would say that a man lives with his wife out of necessity. That is, he wants a legal heir for himself and his wife. Because man has the right to own property and because he has earned a lot bit by bit by his own toilsome efforts, he gets worried as to who should enjoy his property after his death. He wants his own heirs and that too his own children to inherit his property. This thought is not the outcome of nature.

Orthodoxy

There are also other reasons for the desire to beget children, particularly of male sex. Already it is made as a necessity to bring forth children to inherit the property. The Brahmins who are traditionally against the poor enjoying property have brought in certain arrangements in the name of god, religion, heaven and hell. Their interests are safe by all such arrangements and they earn and become rich by all these. They have tactfully created the impression that he, who does not have children, has no right to go to heaven after death. They made the people believe that only a son could perform the rituals at the ceremonies to the deceased parents and fore-fathers. By this arrangement the Brahmin gets raw rice, dhal, plaintain leaves, ghee, clothes and cash as ‘Dhkshina’ (Prayer Fee) for every kind of ceremonial rites.

Begetting children for inheriting the property is made a duty for the people. Begetting a son is made a necessity by the orthodoxy.

If everything is made the property of the government, most of the people would not worry very much to beget children. That desire would not be a

source of worry.

If individuals are denied the right to own property, there is no need for heirs to enjoy the property after one's death. Inheritance and rights also cease, even as everything, found buried under the earth in the form of cash and metals belongs only to the government. The government should look after all children. No parent should have any worry to protect the children or educate them or secure them a job.

Family Partnership

A male and a female like each other and desire to become partners in life. So they resolve to become husband and wife and this is called the life partnership deed.

In any business, if the partners fail to make an agreement before starting the business, they are bound to face troubles and disappointment. Generally agreements precede in all kinds of business.

It is quite natural on the part of partners to think over and chalk out a plan before investing in the business. Such an arrangement should be ratified, by an agreement. I would say that this is essential and acceptable to the common sense of everyone.

Similarly wedded life is like a business. Even as you need money and labour for business, you need a man and a woman for the prolongation of life business. Their mutual love and mutual bondage counts much for success in life.

For making this life partnership agreement, there are many essential things needed. Their mental calibre, their love towards one another, their experiences, their vision of future life are some of the important factors which lead to success in wedded life. If the married couple happen to meet with a confrontation in fulfilling the terms of the agreement, it must be taken that the agreement does not remain valid any more.

We find today that when once a male and a female resolve to become husband and wife, it is treated as final. There can be no change in it normally. If anything against it happens and the married couple, either the male or the female develops love towards a different person, there can be no love at all. It is called prostitution. Under no circumstances, it could be accepted as an act of true love. Somehow it is now made compulsory on the part of a husband and wife to live together. This sort of compulsion yields peculiar results. This is the state of affairs in society. Those who force the husband and wife to be eternally united even under humilitating circumstances do not understand the nature of human beings. They lack in experience. They are ignorant of the natural instincts. Otherwise l think such people are like that knowing pretty well everything, only with a concealed motive.

The aims, habits, behaviours, and status of the couple may be identical when they start their life as partners. But these traints of the couple may not remain constant forever. They are subjected to changes anytime. It is quite natural that under the changed circumstance, the partners turn out to be unequal partners in life. As they have no other go, they pretend to live together. But their life is not happy. They are submerged in the ocean of misery.

If we are to openly and boldly state using our experience, about human behaviour, natural instincts and so on, it must be recognised that a male or a female chooses a partner according to one’s own will and pleasure. It is just like going to a hotel of one’s taste and desire. I would say it is purely a private matter of the individuals. According to the individual’s personal instinct and nature, one attains the maximum satisfaction.

In Russia, where no individual has the right to own property (Before the liquidation of Communist Soviet Union), a male and a female do not call themselves as husband and wife. They live as lovers or as mere friends. It is called as free love there. There is no marriage system. They are at perfect liberty to lead their life with their chosen partners. It is because we have property rights and inheritance rights, we are forced to lead a family life with strict rules and regulations. Such rules and regulations in family life are considered as unwanted and unnecessary in a country like Russia, where you

do not have the right to own property.

They simply need a partner for pleasure. They desire a partner to spend their leisure time with joy. They seek a partner to satisfy their natural instincts. They live as friends. This is the relationship between a man and a woman there.

They exchange kisses before going to work. If they dislike each other they simply write on a card and place it on the dining table. In it will be written “we willingly lived together happily till today. I do not wish to be so hereafter. Let us part away”. They get separated without any hitch or trouble. There you cannot find a man who is in love with the wife of someone else. There is no talk on molesting or raping or eloping. Force is not used for love affairs.

This sort of relationship between a man and a woman ensures individuals freedom. Everyone derives perfect contentment. Is this not suitable for the advancement of human society?

There is no justification for the prevalence of prostitution in such a State, because there is no necessity to take to immoral life for the sake of money or food or for any article. When everyone aspires to lead a good life with self-respect, there will be no need for an overlord. It is not possible. No one need be at the mercy of others. Without mutual love and consent no one would live with the partner. In the matter of education, everyone could become a learned man with profound knowledge of wordly affairs. That is why there is perfect amity amongst the couples in Communist countries. They don’t fancy for a change in search of new pleasures, very often. They are aware of the importance of maintaining their health conditions. They realise that it is beneath their self-respect to impose love on the unwilling. If the partner rejects and repels, everyone becomes conscious of self-respect. The sense of self-respect reigns supreme amongst males and females. There is no slavery of women. There is no domination by males. There is no trace of force or compulsion. Without injuring anyone’s health, the partners share pleasure.

Marriage

Marriage came into vogue in the days of the barbarians, say some five thousand years ago. Why should we still maintain it? I would say that marriages take place to make a woman slave to a man. Even as animals are butchered (sacrificed) for the sake of gods, woman are treated in these marriages.

Why should women, who form nearly half of the total population, be ill-treated like this. Marriages are for selfish ends. They are not for the general welfare. By these marriages the wife protects the husband and the husband safeguards the wife. When children are born they are looked after by both. There is no benefit to the society.

Our people do not worry even if the neighbour's house is burning. He may give a bucket of water to safeguard his own house from fire.

Our people should learn and understand the various scientific advancements going on in the world. Without this, what is the use of simply living separately and having a separate kitchen for the husband and wife. They are devoid of any sense of public responsibility.

If the world is to prosper and if humanity should aspire to be happy and progressive, marriage should be made a criminal offence by law. Such a State would come into being, if not today, at least in the future. What all l said are taking place. So l urge now for a change in the system of marriage. It is atrocious to subject women who form 50 per cent of the population in the society to such a tyranny.

Parents should provide education to their daughters up to the age of 22 years. After education, the girls should be provided with jobs. Then only, the thought of marriage and suitable life partner should arise. That too, the girl herself should be permitted to choose her life partner. The parents should on no account interfere in this marriage affair.

Children

Pregnancy is the enemy of women for leading an independent life. It

stands in the way of their liberation. I feel that ladies should completely give up begetting children. Not only women, even men lose their independence and freedom, when they go on producing more and more children. For bringing up the children, the parents are forced to lead an indecent, selfish and dishonest life. Indiscipline is the result of more children to the parents.

In the world, people forego their independence and work hard as slaves to eke out their livelihood. When the burden is increased further more on account of begetting more children, how could there be a place for freedom and liberty?

Not only that, because of shouldering the responsibility of safeguarding children, our womenfolk become sick and weak. They get the symptoms of old age much earlier than men. My feeling is that propaganda should be made not to desire for more children. This propaganda is more important than the propaganda for the eradication of contagious diseases.

People must be made to realise that it is in every respect a hazardous thing to give birth to children, when the parents are quite unable to find adequate resources to protect the children. It is foolish to argue that growth of population in the world will be affected by stopping the evil of bringing forth more children. When the couples indulge in sexual life beyond the limits as mere beasts, many diseases overtake them and it also affects the health of children. Except the human beings, no other living beings have intercourse in a crude manner and that too with the objective of begetting young ones. Man takes pride to call himself a rational being and yet he is immersed in a lot of foolish notions and indulges in many acts foolishly. He craves to have children as his property and as a means to go to Heaven. Ultimately he is faced with unwanted worries. He becomes a source of trouble to the society. There is no other gain!

Our women become timid and behave as slaves, as they falsely think that it is their onerous responsibility to give birth to children and take care of them. While the lot of our women is deplorable and while we find the problem of unemployment increasing and causing grave concern to the troubled society, I think the family planning scheme (limiting the number of

children) is absolutely indispensable. It is the right solution for making the people live happily.

This birth of children compels a widower to marry another woman he likes. Similarly a window with children is denied the right to marry another man she likes. Women forego their honour, freedom and intellect because of children. She becomes a mere child producing machine.

In future, birth of children will be reduced considerably. Similarly deaths would be rare. Now a man can live for hundred years easily. Everyone would limit children to two only. No one should be permitted to exceed the limit of two. Sexual relation will not be for bringing forth children. In the new world all citizens would be hale and hearty. They would be strong, intelligent and free. The scientific advancement would be such that the semon (sperm) extracted from healthy individuals would be made quite enough for any lady to conceive. This we see now in the case of cattle. You will find strong and good babies born (what Periyar said 50 years ago has become a reality. Now we read about test-tube babies often). So l am of the firm conviction that the society would be free from the worry of giving birth to children. The society would be free from the trouble of protecting chldren. Parents, would not bother to amass wealth for children. What for man is endowed with wisdom? Is it only to pray to god and beget children? What do we see around us in the world? Should we not go forward and sharpen our intellectual calibre? We could no longer go on thinking about richness and poverty, worries and troubles.

The misconceptions about childbirth should be given up. No man should eternally worry about children. Our people must be freed from such out-moded thoughts.

What I Preach

What strikes to my mind as most important is the complete destruction of caste system based on birth which has created high and low discriminations, as well as superior and inferior status in the society.

The temples as they are, should be made as common halls. There should

be no idol of any god.

There should be no place for a mutt-guru (Monastery Teacher) or mutt-leader (Monastery Head). The temple property and the Hindu Monastery property should be taken over by the government.

Temple festivals should be stopped and in their place exhibitions should be conducted.

We should see that all men and women wear a uniform dress and put up a common appearance. Excepting the buildings of factories in the cities, all other houses in the cities must be brought under a wise scheme for housing the people properly. It should be rationally built to save space. We should reduce the cost of building houses. The words used to call individuals with disrespect and disgrace should be given up.

We should allow all men and women to exercise their individual right to choose their life partner.

Elementary education must be imparted to all children before the age of ten. A pass in S.S.L.C. (Secondary School Leaving Certificate) examination should be deemed as quite sufficient for getting any post in Government public services. The discriminatory fixation of scales of pay should be revised.

Providing facilities for unwanted things should be rectified.

Profit level must be specifically brought down.

No one should be allowed to wear or possess jewels beyond a particular ceiling limit.

Private individuals should not be permitted to carry on money lending business.

Civil supplies, textile stores should be brought under the control of the local boards or co-operatives or the Government.

Production may be entrusted to lessees and the produce taken over by Government. Manufactured products from factories might be taken over by the government.

In the teaching profession 75 percent should be reserved for ladies only.

If the husband of a lady teacher is also a teacher, he may be given special preference to work together with his wife in the same place.

The government should build and own as many houses as possible. For that sake, a separate department may be created with adequate budget allocations running to lakhs of rupees.

Training should be given for more and more masons and carpenters.

In the forests trees should be cut only according to the required size.

If machinery is introduced in the carpentry work, 500 carpenters could prepare 1000 windows and 1000 doors in a day. A machine is able to cut and shape wood frames in a shorter time, without the need of hard manual labour. Carpenters' work is made light. They have to simply join the bits and fix the frames.

Similarly even in the field of construction of building by introducing modern, we can easily build a lot of houses.

In ten years we can solve the problem of housing easily.

Similarly the government could undertake to manufacture water pumps, motors, oil engines and hire them out for agriculture and other purposes. If we plan to create a separate department for everything we will not be having the food scarcity or dress shortage or housing shortage.

By all these, we could eradicate the unequal status prevailing in the society. There will be no worry about any scarcity or shortage.

You will find the evils in the society mitigated. Jealousy, disgust and

hatred would be considerably checked in the society.

Contentment, happiness, unity and love, would be pervading the society gradually. Anti-social acts as plunder, robbery, cheating, betrayal, vengeance and other harmful things in the society would begin to disappear.

You may give any name to that sort of society l wish to see.

All that l would say is that no rational human being could tolerate the present state of affairs. It is a disgrace, if we do not try to bring in a new social order.

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RURAL DEVELOPMENT

(Village Reform)

(This speech of Thanthai Periyar E.V. Ramasami was delivered on 31.10.1944 at the anniversary celebrations of the Village Officers Training School, at Erode.

Mr. V.K. Raman Menon, M.A., Barrister-at-law, the District Educational Officer, presided over the anniversary)

Mr. President and Comrades,

Students who are undergoing training to become village

officers have assembled this morning. The President of this meeting is an officer of the Education Department. The Deputy Collector seated next to him surpervises the village officers. They are both invested with high responsibilities and power. So far as I am concerned, I am the arch enemy of all politicians. The so-called progress of our society, who are hated and disliked by the public, are against me. Not only that, the so-called high caste people, who are dominating in all spheres of activity in this country are opposed to me . Moreover I am characterized as one against the obsolete old order, the shastras (Hindu doctrines) and so on.

Though I take the privilege to call myself a social reformer, my conception of reforms and my mode of approach are entirely different. I do not attach any importance to anything that is based on religion and old traditions. Most of my remedies and methods of approach are for the complete destruction of the old order as a preliminary for the creation of a new order of society. My reformist ideals are mostly based on this principle. Because of this, I am also misunderstood as a dangerous and destructive man.

Under these circumstances, if I am to speak on the topic, “Village Reform

and Constructive plan for Village development" in the midst of such men who assembled here, I do not know how far it would be proper and acceptable to this august gathering. However, even as we patiently bear the comedy in the dramas, which propagate many ideas considered to be unrealizable and unpalatable, I request you all to carefully hear, what all I say. After you reach your home, please recollect what all I said to you, think over about them independently and in an unbiased manner. One can realize the truth only by deep thinking. Good decisions are never taken in a mood of anger.

Hasty decisions are not generally wise conclusions. So I appeal to you all, to ponder over my views deeply and then arrive at wise conclusions.

So, Comrades, let me at the outset explain what village reform is. It means that all villages should be eradicated. Not only that. Even the word "Village" has to be deleted form the dictionary. I would say that the word "Village" should not find a place in politics too.

Today, the conception of village, its connotation and its environment are distinctly different from those of the towns and cities. Whatever efforts you may take to develop and reorient the villages, you cannot reach the goal or gain complete success. Even as all social reforms to uplift the 'Pariahs' and 'Chkkillis' (the Untochables) have ended in creating a new class of people as "Harijans" or even as the creation of the Adi-Dravidas, there will be some sort of change not worthwhile the name by implementing the village development schemes. The villagers can never hope to enjoy the rights and liberties enjoyed by the people in towns and cities. It is because, the necessity and set-up of the cities and towns are distinctly different from those villages.

I like to explain it further. You find the society divided into different categories as Brahmins, Kshatriyas, Vysias, Shudras and Panchamas based on the Varnashrama (Casteism) theory. So you find the Panchamas in the lowest rung of the social ladder, you will ever find the village occupying the bottom place amongst cities and towns.

What is the Varnashrama (Casteism) theory? Some people are classified

as high and superior. Some people are degraded as inferior and low. A distinct set of people called Brahmins are made to lead a happy life without straining any nerve. They need not work. Yet they are entitled to all comforts and pleasures in life, whereas another set of people of Dravidian Race have to work hard eternally. The fruits of their hard work go to others. This is the basic theory of Varnashrama Dharma (Hindu Casteism Dogma). There is nothing else in it.

By this heinous evil, the first three sects in the social order deliberately exploit the fourth and fifth sects of people in the society. It is believed that the fourth and fifth categories of people were created by god with the motive of affording a pleasant life for the three Castes of people above. It is further stated that the fourth and fifth Castes of people have to enter the abode of Heaven (Moksha) by serving the categories of people above and they cannot attain “Moksha” directly by any other means.

It is further ordained that if the fourth and fifth categories of people happen to have cash on hand, that could be forcibly taken away by the high caste Brahmin people.

It is said that only the first Caste of people (Brahmins) alone are eligible to read and learn. The fourth and fifth Castes of people (Dravidians) should not read or learn.

It is this basic theory underlying the Varna Dharma (Colour based Casteism Dogma) that you find in the case of cities, towns and villages. Please think over whether it is true or not.

What is a village?

Now let us think about what is called a village. In a village there is no school. No hospital. No drama theatre. No park. No court, No police station. No good roads. No proper lights. No drinking water and above all no sign of civilization. The villager’s earning is merely to keep the wolf off the door. There is no scope to earn money for leading an average happy life. There is no scope to gain progress by using their right of thinking. The villagers do not have the chances of enjoying the facilities the people derive in towns and

cities. What else is needed to explain the condition of our villages?

But, it is said that cities and towns depend on the villages. The fruits of labour of villagers are enjoyed by the people in the cities and towns. Everything that is produced in villages is enjoyed by the peoples in the cities and towns. Ultimately the people in the towns and cities are the real beneficiaries, who become rich. The villages also enable the government to collect taxes. Even the gods and temples, including those who depend on temples and gods, derive the benefits because of existence of villages.

Look at the economic status and prosperity of those who lord over fertile lands with adequate irrigational facilities. Turn to the villages in between and see what the conditions are. Look at the money lenders and Marwaris (North Indians) in the areas where fallow, poromboke and deserted areas exist. Look at their houses. See how the money lenders lead their lives. Compare and contrast the same with those of the villager-the real tiller of the soil. Even those who procure the products from villagers and market the same in towns and cities lead a bright life. It is only the actual tiller in the village that is in a degraded, backward condition. Why should it be so?

Because he is uneducated, he works hard and produces. After harvest he fills the bags and sends them to towns and cities. He takes to his huts only the hay and waste grains. He prepares gruel and feeds the children with the consolation that ‘god has given only that much, He fills the bellies of all his children with mere gruel and remains contented with that life.

If you enable the villagers to read and learn, they will realize many things and say:

“We toil. We produce. We are fed with mere gruel only. Whereas those who do not work hard are able to eat everything to the full. They enjoy without working. Why should we suffer?”

When once you give education to villagers, he will realize his pitiable lot. That is the reason why the villagers are kept in the dark without education. Is this not a clear indication of the fact that villagers are treated like the ‘Panchamas’ (Untouchables) in our social order?

Under these circumstances, it is a big “Hoax” to talk of reforming the villages with development schemes. Those who are deemed even in these days as high and superior, indulge loud talks about village reforms. They advise the social reformers to go to villages.

With the inner motive of seeking clients and customers, lawyers and businessmen go to villages on Sunday. The hold the brooms. They sweep the surroundings. Even for this they do ‘Bhajan’ (Recital of Prayer Songs). Filling the baskets with rubbish they carry on religious propaganda! The greatness of Rama and Hanuman (Hindu Gods), is dinned into the ears of the uneducated villagers. At the same time they also decry the character of Ravana, the King of Srilanka.

o you think a village can be developed by this sort of activity?

Please think over whether this sort of work is the right means to uplift the villagers.

What for villages?

What is the need to maintain villages? What do the people in the villages do? They look after the breeding of goats, cows, bullocks, oxen and pigs. They secure milk, curd, butter etc., to be enjoyed by the people in towns and cities.

A villager gets up at 2 A.M. in the morning. He helps to feed and quench the thrist of his pet animals. He cleans the shed by 4 A.M. He milks the cows. He takes a little of gruel without milk. By 5 A.M. he walks a long distance of 3,4,5 miles and by 6 A.M. he taps the doors of his customers in the cities and towns. He goes round with the milk. calling? “Sir, milk – Madam Milk”, almost in the dark before dawn. His children know not the value of milk or ghee. But it is true that the people in towns and cities pay money to the villagers. Even here, you will have to see what happens to the money a villager gets from the people in towns and cities. A part goes to the municipal staff. A part goes to the police. Whatever remains, it mostly goes to meet court expenses, lawyers and officials.

Food Grains

Even the agriculturists in the villages sail in the same boat. Their position is also not worthy of praise. A villager who worked hard in the fields takes his produce to the dealers in the cities and they are swindled in the bargain. Even in measuring the stocks he is duped. Many deductions are made under the heads'for brokerage', 'for god', 'for account' 'for lot cooly','for watchman' and so on. After all these, the dealer gives some meagre amount only. The agriculturist from the village on seeing a few notes and coins feels that god has given him that much for his hard work. He drinks coffee, attends a cinema show, and goes back to his village. The merchants hoard these grains and wait for the prices to go up. They mint money by hoarding and black marketing. They become rich and live in bungalows. Whereas villagers are made to drive carts, take the cattle to grazing and do household jobs.

In the eyes of the governments the villagers are more or less like the goats taken to the butcher.

So, I do not think that I am wrong in saying the villages are like the Untouchables in the society. Villagers live only to make all others live happily. When the state of affairs is so deplorable what are you going to gain? Villagers will ever be in the same conditions as the Shudras (Backward Dravidians) and the Untouchables in the society.

So, what is the solution? Even as we crave for a society where in there will be no Brahmin or Pariah, similarly there should be no room for different classifications as Town, City, Village and Hamlet. Just as society must be composed of only humans beings there should be only cities. To further understand clearly that villages are treated like the lower castes under the Varnashrama (Casteism) system, I like to say more.

In the society, 90 percent of the people belong to the fourth and fifth categories of Casteism. Only 10 percent of the people belong to the higher three categories. Similarly out of 100 places about 90 are villages. The President of this function stated that there are seven lakhs villages in India. But towns and cities would not be even 75,000.

Moreover among those living in towns and villages, an ordinary cartman or a peon or a begging Brahmin priest is able to educate his children. Some are able to pass S.S.L.C., and B.A., (Bachelor of Arts Degree) Some are able to become an Engineer or a Doctor or an I.C.S., (Indian Civil Service Officer) It is not so in the case of a villager of Dravidian Race. Even land holders who own 100 to 200 acres of land in villages have to spend a portion of their income to provide education to their children. The poor cultivator's son goes only to look after cattle, the moment he is able to walk. In the towns, the government compels all including scavenger's children to study. Free schools are started. But in the case of a villager he has got to send his children to towns for providing education. There, due to lack of proper supervision they get spoilt. Some become addict to the bad habit of smoking and drinking.

Why go so far? Take the case of rationing of food grains. Even as the Nattukottai Commercial people allot regular and fixed quantity of food grains needed to the temples and gods, the government ensures regular supply of essential food articles to the people residing in towns and cities. There is no such rationing to the people in villages. God alone should look after them! The villagers go to towns and purchases a measure of rice for a rupee stealthily. The villager is the producer of grains. He is deprived of his produce. He is made to commit a crime, as we leave him in the lurch. He has no other go but to go out of the way and secure his needs in towns and cities.

Coming to the mode of living, 90 out of 100 people in towns and cities do not do hard physical work. They live happily. But it is not the case with the people who live in villages. If there is any outbreak of row and rupture, the villagers have to go the towns or cities many number of times to get justice. On account of his serious drawback a villager is bound to submit silently to the dictates of the rowdy elements in the village and also the rich people in the village.

iverting to other aspects I wish to say a few words about the village officers. They are paid only Rs. 15 a month as salary. But they need at least one hundred rupees a month to maintain their status and to fulfil their needs and for the maintenance of their family. How could you expect justice from these village officers, who are paid a meagre salary? How could you expect

them to discharge duties, if you keep them in want. He is an officer in the village, but he is a servant to the town.

Agriculture

Our agriculture continues to be the same as it was 200 years ago. To some extent irrigation facilities and over - head tanks were introduced to provide water for cultivating new lands. There is no other substantial improvement. The agricultural department has merely recruited a few new hands. Even that was helpful only to the Brahmins, who know not the ABCD of agriculture.

There was no improvement in the production of food grains. There was no improvement in the mode of cultivation. The tillers are not able to get substantial gains form their work. Agriculturists have not been enlightened about their profession. What has the government done to them? Under the misconception that the agriculturists in the villages are educated, they have been distributed printed leaflets! It is wrong to presume that our agriculturists are also educated like those in the foreign countries. The government failed to realize the fact that most of our agriculturists are uneducated and uncivilized. They live far away from the towns and cities. They are not aware of anything about the modern developments. They are kept as mere irrational human beings.

Way out

If we are really sincere in improving the conditions of the villagers and to reorient the villages, we have to carry out many schemes. There are very important plans to reform the villages.

Today agriculture is carried on by physical labour. It must be changed. Agriculture must be made an industry, by the introduction of machines.

Ploughing, sowing seeds and harvesting must be done with the aid of machines.

Boring wells, baling out water and irrigating fields must be done, with the aid of machines.

For implementing this sort of change, it is necessary that the fields should be reorganized to enable the use of machines. Fields which could not be used for mechanized contrivances should be utilized for cultivating crops, which do not require frequent attention and much labour by the tillers.

The farmers should be brought under Cooperative bodies and the harvested crops should be under the control of the farmers' cooperatives. The entire benefits of the produce should be equally shared by the farmers themselves. Villages should be linked together and made as towns, with schools, hospitals, parks, cinema theatre, drama halls, recreation centers, library, reading room, radio center, good roads, bus stands, police station etc. There should be a magistrate and a market for securing all commodities. There should be a mobile exhibition to go round all the villages.

There should be an appeal court here and there. When there are signs of any feuds or enmity, it should be immediately tackled by suitable persons, whose duty is to go on camping at all crucial places in the villages.

Today (in 1944) the population of Madras city is ten lakhs. The population of Coimbatore town is one lakh. The population or Erode town is 50,000. The villages around Erode as Kollam Palayam, Moolapalayam, Surampatti, Mettuvalasu and so on must be linked together into a circle with some name or other and it should be raised to status of a town with 3000 or 5000 population. It should be carefully protected from the exploitation of the brokers in towns.

The feeling that the villages exist only for the sake of the people in town should be completely eschewed.

A part form this, small scale industries should be started in and around the village. This will put an end to villagers going out in search of jobs. There are many cottage industries carried on with small machines. We should provide jobs to the villagers in their own villages. We must avoid the usage of words as 'Kuppaikattan,' 'Pattikattan' and 'Gramathan'. They are no more needed. I do not understand why the hard working people should be called by these degrading words. Moreover it is unfair and unjust to do so any more. So I

want these names to go.

I have travelled abroad and visited many villages in the Western countries. There I found the villages as I wished.

That is to say, you cannot easily find out a village, where there is no road, taps, water facility, electric power, school, play ground, factory and above all perfect equality amongst all the villagers. It is only in Russia that I was able to see a few villages. By this time all those villages might have been improved as towns. I would confidently say that there will be no village as you see here in any of the European countries.

You say here that Villages exist to serve towns and cities as the Shudras (Backward Dravidians) and Panchamas (Untouchables) are created to serve the high caste Brahmins. But you cannot find even a single village there that could be deemed to exist for the sake of the towns, in any Western country.

You may ask as to who is to look after cultivation. This querry is something like asking as to who would do the scavenging work if all scavengers are given education and work. To that my reply is that all communities should come forward to do the work in proportion to their number in the total population.This principle should operate at all places. That is my view.

Steps must be taken to eradicate what is called “low” and “mean” in work. Profession which requires hard labour must be made easy and light. We should see that such professions are gradually eradicated. Then only we can improve and make the country progressive.

If an individual builds a ship and becomes a millionaire, it cannot be strictly called as a progress of the entire country. If one becomes a millionaire with an Iron industry, it will not mean prosperity to the entire nation.

If it is not possible to eradicate the professions considered as low and mean, if it is not possible to lessen the burden and hard physical labour involved in these professions, if it is not possible to ensure more gains and profit to the villagers, if it is not possible to evaluate the status of the

villagers, there is no use of talking of Village Reforms. I am confident that it is quite possible to achieve success, if we start to introduce the machines and chemicals at the village level.

A stage would come when there would be no place as village.

It is quite absurd and foolish to say that this is Socialism or Communism. If one is able to bestow thoughts with a progressive out look he would realize the truth and justice underlying my views.

It is not ,if a worker or a villager gets a few more coins as his income? One should not feel contended with that.

The differences between the labourer and the capitalist, has increased on account of the inflation in the country.

Similarly the gap between the villager and the town man gets widened by this in adequate rises on wages. We must find ways to narrow the gap.

The differences have worsened the condition much more. The low status enjoyed and the agony so long sustained will only render a vast section of the people as low, degraded and downtrodden.

The society must be rid of the evils of degradation, humiliation and inequality. Then only, the people could lead a happy and contended life.

Periyar on Family Planning

(Translated By A.S. Venu)

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Periyar on Family Planning

The people of a country must be hale, hearty, strong,

robust, bold, intelligent and self-respecting. The parents must be able to take care of the young ones by giving them nutritive diet and proper education. They should be always happy and unaware of mental worries. If the children are to be brought up on these lines, the parents should consider their ability and resources, deeply and restrict their issues accordingly.

If the parents do not think and control themselves, they will have to bear the burden and undergo sufferings and miseries. It is the children of such parents, who become weak in health and undergo the strain of lack of facilities. As they become aged, they make the country poor and weak. On account of them, others in the society are also made to suffer.

When we consider our own country, we see the population increases day by day. Most of them are unemployed. They have inadequate means of living. Yet they go on giving birth to more and more children. They are unable to feed, clothe and educate their children. We see many parents ever in poverty and sorrow. We see these conditions prevailing in large and small families.

Why Birth-Control is needed?

As the parents go on giving birth to more and more children, their own comforts and facilities are reduced. Similarly in a country, if the population goes on increasing that nation is bound to face famine, poverty and dearth of essentials for average life. Diseases also spread and render the society sick and sorrowing.

Its fair name is tarnished. Its progress is hampered. It loses its self-respect.

The so called reformers and economists who have sponsored many development schemes, aimed at the economic growth of the nation met with

dismal failure. They became dejected at the disappointing fruits of their pains. Why did it so happen? They have failed to understand the truth, that it is absolutely wrong to allow parents to give birth to children as they like. A nation that forgets this truth is bound to be hated by other nations.

Such people blame others; they become envious of others, who are happy.

Very recently a few experts have studied this problem in its true perspective and brought out the realities.

They are of the view that people should not be permitted to go on giving birth to children. They advocate a check on the growth of population.

Their views were further considered by the learned people, social workers, economists as the correct view. They further probed into the problem and found out the most progressive ways to be followed.

In Western Countries

Many wise people have already come forward to adopt those ways in life. In Western countries the educated people are adopting various means to avoid pregnancy. Many scientific methods and contrivances are publicly advertised and propagated. But the poor people are not in a position to understand and enjoy the benefits. In fact, it is the poor people, who should first of all realize the need for family planning. Unfortunately the poor people here consider it indecent and uncivilized even to talk about these things. There are others who have strong blind belief in religion and god, who dislike the control of birth as anti-religious and against god. They deem it sinful. Naturally the ignorant people are also misled by them.

Opposition to family planning is not new or peculiar to our people. It was also there in Western countries. But there, doctors and educated people boldly faced the opposition. Today family planning has become a very common thing there. Moreover there are a number of clinics. These clinics tender advice and guidance to those who consult them regarding family control. Appliances and drugs to control birth are being sold in the medical shops.

Because family planning has been recognized vital by experts and social workers there, no one thinks it an illegal thing or sinful thing. Our people should be educated to realize the importance of family planning. Family planning is not harmful to any one. It does not cause pain or dissatisfaction to any one.

The scientists have invented the means to control birth mainly in the interests of the society and nation. There are other benefits also.

Pains of Pregnant Woman

It is very difficult for pregnant women to give birth to babies, if they have ill health, if they conceive soon after marriage when their body is weak. To illustrate further, ladies suffering from T.B. and Blood Pressure are found to have very feeble wombs. If they become pregnant, there is bound to be a lot of difficulties in the matter of delivering the child. Such women become very weak after delivery. They lose strength and become feeble. A woman should provide her milk to the baby for its proper growth. If she conceives again before the child is properly grown up with mother's milk, the first child suffers from weakness. A woman should recoup her health before she conceives again. If she does not mind her health and the health of the first child, then she naturally becomes very weak to bear the next child.

Further if the woman who has not attained 22 years of age and a man who has not attained 25 years of age marry and bring forth a child, that child is bound to be very weak in health. If a family is very poor, the children born become a burden and the family is thrust in eternal wants and worries. The newly married couples lose the pleasures of life, if the wife conceives soon after marriage.

So this pregnancy is more a misfortune to women for their independent way of life. By nature man alone is responsible for pregnancy. His work ends there. The women shoulder by nature greater responsibility. From the moment they become pregnant they shoulder heavy burden till delivery and even afterwards. The labour pain and the dangers connected with it are to be borne by women only. It is the woman who gives her blood as milk to the

baby.

To keep the child free from certain diseases, it is the mother who has to take care of her body and health. It is the woman who has to carry the baby on the lap and bosom to caress and protect. That is why many women become vexed with life after giving birth to more children.

Generally woman becomes a slave to the husband and to the family soon after giving birth to the child. She is naturally forced to forego her desires and facilities for the proper care of the newborn baby. A male is able to marry any number of women he likes. But a woman is not able to do so because she only bears the child. Because of this she has to risk her freedom, self-respect and wisdom. As a slave, woman is made a machine for producing children.

So, I deem it absolutely necessary to impart sound knowledge on family planning to all women folk.

Periyar wrote thus in 1931 itself.

It has taken many decades to realize the importance of family planning. If Periyar's views were properly heeded in 1931 itself the problem of population control would not have become a tough task. Moreover the society would have been very much forward and progressive.

octors Discussion with Periyar

On 18-8-1972 the Director of Family Planning Dr. Venugopal and other doctors met Periyar at the Vellore Traveller's Bungalow and discussed with him matters related to family planning.

octor: We come from the Family Planning department. You are speaking many rationalist views to the people. The people of Tamil-Nadu are much benefited by your propaganda. You are aware that Family Planning is very seriously propagated nowadays. We request you to strongly support it and thus encourage us.

Periyar: I started it in 1929 itself. Now a days I find some response to

family planning. People today feel that the family should be small. If we are to be more practical, mere propaganda is not enough. The government must impose compulsory schemes. The marriage age of a girl should be raised to 22 years. Today we see girls bear three or four children by the time they attain the age of 22.

Secondly even as the Communal G.O. (Government Order) is strictly followed for giving jobs, we must give jobs to women proportionately. This should be followed in giving jobs in all fields. If they are engaged in work, there will be a good change. Today the only pleasure they derive is leading the life and a husband and a wife. They have only one work namely, producing children. Further the government should boldly say that a man or a woman will not be given a job, if they produce more children. This view I have expressed already many times. Those in service if they do not restrict birth after the second child, their promotions to higher posts should be stopped. There is nothing wrong in this. By nature we are endowed with wisdom. Pardon me! If you have six children and your salary is Rs. 250 per month, how can I expect you to be honest and sincere in the discharge of your duties? What can you do with too many children? Would you keep your children uneducated? No. If at all world is pestered with bad elements, it is on account of these thoughtless parents.

Are all paid sumptuously? Say Rs. 800, 1000 so on. Now people get only Rs. 150, 200, 250 per month on an average. If he has 4,5 or 6, children how could he abstain from stealing. The government alone has the powers to control the people and check the bad elements. If we pursue on these lines, we will be solving the problem to a greater extent and the result would be, man living as a man!

Preference to Women in Jobs

Those who have more children would simply say that no one can go against fate. But those who are now bachelors would not say so. They will try to live economically as Romans do in Rome. So the government should take up such measures. First it should give preference to women in giving jobs. Some of the jobs should be exclusively reserved for women only. For

example, the teaching profession up to the high school standard might be reserved only for ladies. In that case they will be engaged in teaching and preparing lessons. This must be the policy of the Government. Percentage should be made sensible and practicable. All these things I have plainly spoken. People must be made to have a thorough new concept of family. The thought that a woman has to assume the role of a faithful servant to a man must be changed. She can be the lover of a man. The thought of slavery and responsibility should cease.

Further people derive the thought of compulsorily having a child, because of ownership of property. We have given the right to own property. The property needs legal heirs. Many people are worried about children to safeguard property. Even if they have no children, they seek others and "adopt" children as their own. So we must seriously think of measures to restrict the ownership of property. We do not impart any knowledge to the people of the nation. Today people are always thinking of sacred shrines, tanks, rivers and their own castes and duties. We should try to change it. The spirit of public service is seriously lacking in our people. We should induce all in our society to think of the general welfare.

The urgent need of the hour is to raise the marriageable age of woman to 22. Then only women would be able to gain some useful knowledge about society. Today women are quite ignorant of many things in the world. They know only their family life. Some of the educated girls hold diplomas. But they have no job. As things stand today such girls want to earn. They must be provided with a job sooner they finish their educational career. Then only they will not be longing for husbands. Even if the life of a married woman is unpleasant, she bears the cruelly of the husband, as she has no other way open to her. So I feel every woman must know a trade. If every woman is given sufficient training in one or more trades, they will have more confidence and try to lead the life of a wife with honour, merit and self-respect.

Forcible Family Control

octor: May we have your views on operation method?

Periyar: There is nothing wrong in that. Till all people gain sufficient knowledge, it has got to be followed. If there is nothing wrong in doing so on medical grounds, it can be freely pursued.

octor: There are many peoples as coolies and casual labourers. What is your advice to them. Some people do not believe in family planning. Unless you tell them they wont believe.

Periyar: They must be forced, I have been telling it from 1929, operation must be strictly enforced.

There is nothing wrong in teaching these things to our boys and girls in the schools. Teachers should be made to carry on intensive propaganda. People should realize that no government would be able to provide all facilities to every one, if the population increases fast. An over – populated country means a number of miserable families and worried parents. Today people think that government compels them for something. Those who observe family control are misunderstood as being tempted for mere money. That is bad. So even women should be engaged to preach the importance of family planning. Then we will be successful in the matter.

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[This report of what Periyar talked to the learned doctors clearly reveals that Periyar is perhaps the first social reformer who thought in India over the most difficult problem even during the days of the British domination. His progressive outlook, his sincere love towards humanity are seen in his talks.]

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Periyar's opinions continue

Many people were actually shocked at the views I expressed about family planning, But, of late it has become a very ordinary subject talked about everywhere. It is gaining its importance gradually. Those who are holding high posts are seen talking about it. Even in the Legislative Assembly we find the elected representatives pressing for propaganda on birth control.

But there is much difference between us and others regarding the causes listed for the urgency of Birth Control. We deem it necessary to control the population. Others want birth control to safeguard the health of women. Some others want it for the country's healthy economy and in the interests of property ownership. Even the learned men in Western countries say the same reasons. But our views are quite different, even though we do not differ much with them. Our emphasis is on a much more important reason. We want the women folk to be liberated. We are for their freedom and equality. It is because women bring forth more children, men are also losing their freedom and virtuous qualities. You could have heard of what men and women talk when they are confronted with difficulties.

Men usually say, "If I am all alone I won't leave it, I wont keep quiet. I would fight against injustice." I have four or five children. I have to maintain them. I have no other go than to live as others tell me." Women say "If I am all alone I would silently go away anywhere or else I would die in a river or tank. I won't tolerate this sort of life even a minute. But what am I to do with these children. Where can I go? What can I do?"

That is why I say that more children usrup the freedom and pleasures of men, and women. Today people have to bestow their knowledge and manual labour to eke out their livelihood. They forfeit their self-respect and work like slaves because of more children. It is mainly because they shoulder the responsibility to protect their too many children. It is generally found to be true in our country in most cases. It is more applicable to our womenfolk, why? Our women have no property rights, no trade or avocation and no specific regular-income. They have to depend on their livelihood to bring up their children. That is why we say that women should control births. This pregnancy is the root cause for premature deaths. We find Brahmacharis (Bachelors), Sanyasins (Saints), Sankaracharis (Brahmin Heads of Hindu Monasteries), Thambirans, Pandara Sannadhis amongst men. They lead a very happy and prosperous life with freedom. They lord over crores of rupees. They are much revered by men and women. But do you think that a woman can ever attain that status? No. it is all on account of this pregnancy. Whatever might be the difference in approaching the problem of family

planning, we are glad that the motive behind is same in all namely, restricting child birth.

Children should be taken as State Property

I was very much disappointed to find the Health Minister opposing the family planning propaganda in the State Assembly. Dr. (Mrs.) Muthulakshmi Reddi also endorsed the views of the minister. (She was member of the Legislative Council of the compsite Madras Province in late 1925.) If the children born are taken up as the State property and if the government had the responsibility to provide all means to children till they attain the major age, the minister would not have attacked the family planning scheme. Such a state of affairs is nor prevalent now. Somebody gives birth to children. Somebody loses self-respect. Somebody suffers. That is why our Helath Minister decries the family planning! It is a pity that the woman member, who is herself a doctor, and the minister have forgotten to realize that for us to become a healthy state we have no other go than to control births, To the public, I appeal very sincerely to adopt family planning, whatever might be the ways of our government.

So far as I am concerned, I would say that family planning propaganda should be given priority. We should give the utmost importance to it. It is more important than the propaganda against the spread of infectious diseases. We would deal with the problem of Birth Control first and foremost. That is my firm view.

I appeal to the people to create a separate organization for this purpose. That body has to publish notices, small pamphlets, books etc. on the need for family planning. They should be published in many languages. Such a literature is available in foreign countries like England. We could translate them and educate the public .

I appeal to those in the Drama and Film industry to insert effective scenes to propagate the importance of family planning.

It is only when we do all these things we will be able to see more and

more people realize the importance of Birth Control and family planning.

ar readers, in the above passages, you find the lethargic irresponsible attitude of the responsible Minister of the Government and the reactionary attitude of the elected members of the Assembly. It has taken a number of years for the government to understand Periyar. It would have been a great blissful benefit to humanity, if the leaders were more responsible in this vital matter.

iscussion of Central Minister with Periyar

On 9-3-1970, Dr. Chandrasekar the Union Minister for Family planning, met Periyar. He discussed about the Family Planning problem.

octor: You are the first person to show the way in the matter of family planning, if I am right, I think you wrote about it in 1928. Please let us know what prompted you to do so.

Periyar: I had the unique privilege of moving with all people from my boyhood days. Whatever I felt, I used to say boldly. Whatever I felt wrong I would condemn. To be short, I was considered a very talkative boy. As my family was very respectable, people used to come and tell about their family difficulties. I realized the difficulties people undergo when their family is big. The husband and wife were not cordial on account of too many children in the family. I had to think about all these seriously.

Once a neighbor at Erode beat his wife black and blue. I went and asked him why he was so beastly. He simply told me not to interfere in his personal matter. The way in which he behaved with me wounded his wife. I was very much moved by her words and tears. She told me that she bore the torturous life for the sake of her children. She was not for committing suicide. When I asked her why she bore so many children, she simply said that it is all god’s creation. This incident prompted me to write and tell my views first to the people. At that time I read the news about the advancement in Western countries in the matter of Birth control. I translated important details and started propagating the Family planning.

After my marrying Nagammai, she gave birth to a child and it died after living for five months. I do not remember to have seen the child. After that I told my mother that no one need worry about it. I thought that child is a nuisance for public life. In course of time it became deep rooted.

octor: Was there any opposition to Family planning in those days.

Periyar: The people used to say that I supported Birth control just because I had no children.

octor: Our Family planning programme is the biggest in the world. What is you opinion about it?

Periyar: It is good the government has taken it up seriously. It will help the people in the long run to live happily.

One thing more must be done. We should induce women to carry on this propaganda. You know generally our ladies are very fond of children. We have to educate them through women propagandists. We should make good and respectable women do the propaganda work. Moreover we should see that the propagandists, whether they are males or females, have no fanaticism about god or religion. Rationalist outlook should be deemed as a qualification for carrying on Family planning propaganda.

octor: it will be very difficult task for us to find such people. May I know your views on the marriageable age of women

Periyar: Unless you fix now 22 years as the age for marriage to girls, we may not gain much. My suggestion will help the women folk in many ways. They will be able to improve their status. They will be able to study more and learn things. They will gain knowledge of some trade. The more we raise the age, say to 22, much would be the benefit.

Nowadays a girl becomes a mother of two or three children by the time she attains the age of 20. They are likely to be spoilt. We can avoid these, if we raise the age to 20 or 22.

octor: We are gradually restricting the number of children. Now we propagate that only two should be the limit. But when both are girls, the parents crave for a male. How are we to convince them.

Periyar: I will tell you. Reserve 50 percent of jobs for ladies in all departments. If you make it compulsory, the parents will not feel sorry at all, even if they have no male child.

octor: Won't the males oppose?

Periyar: No! Parents want a male child because they think that he will support them after studying and securing a job. If you give 50 percent of the jobs to ladies that feeling will disappear. Equalize jobs between males and females. Sister, daughter, etc, in a family would work, and support the family. Naturally males would be happy.

Periyar's warning at Trichy Meeting

In a striking speech at Tiruchy, Periyar emphatically warned the people that one who does not care to limit his family would one day repent.He said:

"Of all the living beings, man alone is endowed with rationalism. It is rationalism that makes him think about the good and bad. It gives him knowledge of the better ways of life. Man alone could think and act with freedom. He alone could keep away from worries and lead a happy life.

But what do we see today? He is worse than beasts. He has lost his freedom. He has become a mere slave. He is immoral. He is rid of the virtues.

With his treasure of rationalism he could live peacefully. He need not stoop to immorality and degradation. Is there a man who is now free from worries. No, would be the answer. What made him like that? Think over.

First and foremost he has lost self-confidence. He thinks that he cannot do anything. He thinks that he is a slave to destiny. He thinks god alone is the doer of all things.

But in practice man does everything. Man does not leave anything for god to do. He does not keep quiet and see god doing things. Yet people believe that god alone does everything. See how foolish our people are. That is why I say that even though man is the only rational being, he is deprived of using it. More than 90 to 95 percent of the people are found to face a miserable life. Not only that, they are not the least worried about honesty or morality. Most of them are not able to lead a life of freedom. They are dependent on others. What is the cause for all these? Why should man be subjected to these evils? When we begin to think, we see that of all the reasons, people suffer mostly on account of not restricting births.

Generally people suffer mostly on account of their big family. People even forget themselves. They are always worried about their children. How to feed, clothe, educate and bring up children? These thoughts always pester the human beings. Elders are worried to amass wealth for their children. This thought of children in the mind of people naturally leads them to sufferings and miseries. It prompts them to venture boldly on evil deeds. Because our men are in the majority, no one is really ashamed of it. Even rich men are in the majority. No one is really ashamed of it. Even rich men fail to assert their rights if they have three or four children. These are the disadvantages of giving birth to more children.

Why should man seek to have children, I ask only five or ten percent of the husbands would have the motive of the people having a child, as he is engaged with his wife. It is the natural instinct in human beings that makes them have intercourse. Even though every one is aware of this fact, when we ask a man why he goes on producing so many children, he simply says “Am I responsible for it?” This answer is given by educated people, graduates and doctors also. Even great luminaries in the field of science reply that man is not to be blamed. You know why they say so. Their motive is to keep away certain unfavorable factors. They want to keep away from the blame. For his foolish act, he does not want to own up responsibility. He evades with a motive to escape from the blame. He only dupes himself.

Population is a serious problem

There were days when we were worried about the population. It was not a problem then. But today people are more intelligent. The population has become a problem to be seriously attended to. Bringing forth children is today an unwarranted work for humanity.

1000 years ago bringing forth children was not a foolish thing. More births meant more deaths. But if we think of our future, advancement in science has increased the longevity and curtailed the death rate. We have modern medicines for almost all diseases. Diseases cannot claim deaths as they did in the past. We could not say as in the past ‘god gave children – god has taken them back’ Care of children is made easier nowadays. Parents need not struggle as in the past. People are aware of the precautionary measures and are provided with suitable medical aid now a days. The talk of god’s work has become out of date. That is the reason for the fast population growth.

We must thank the Britishers. When they ruled us, they introduced modern medical treatment. They gave us some wisdom. It is difficult to die now a days. Every one lives a long life. Death is not an easy matter in these days.

Our population has increased abnormally in a short period. If the Britishers had not come, our birthrate and death rate would have been almost proportionate. People would have deemed it god’s work.

Today (in 1973) the average life of a citizen is 50 years. People easily get treated by doctors. The fact is killing diseases as Cholera and Small Pox are almost controlled. There were days when people were afraid of god punishing them for getting medical treatment.

Today (in 1973) the population of Madras is 30 lakhs. If there is an outbreak of cholera, the health officer would be called for an explanation. He cannot reply that goddess Amman claimed 8 deaths last week. He will be taken to task, if he does not take the steps to control. It is his duty to prevent the disease. He will have to report that there is no death due to cholera. He cannot bring in god or anything to his rescue. It is because of this change in

life that deaths are prevented.

I purchased one lakh square feet of land at the rate of Rupee one per square foot. Today the taxation authorities estimate the cost as Rs.70 per square foot. Even if any one is to offer this rate I would not sell, because the land is needed for our work. As the population increases, there will be dearth of land and the value would spiral up.

Not only that, My father told me that 8 full measures of rice were sold for one rupee in his days. Even for that people had no money. Today one measure of rice itself costs two rupees. Today the production has also increased 3 or 4 times more.

As the population has increased so much, all efforts to increase production has made the society suffer more. Where lies the mistake? Are we to blame god or people? They have blindly continued to produce children. None is worried about it. Only today some people have come forward to pay heed to the wholesome Family planning scheme. In those days it was not so. People freely produced children. They believed that god gave them Children. How is it right for people to go on like that now? As the death rate goes on decreasing if the birth rate is not kept under check, naturally the population would quickly increase. In the days to come no man would die easily of any disease.

Take my case itself I should have died 40 years ago. Most of my friends are no more. They all died at the age of 40, 42 and 50. I am now aged 94 years.(Periyar died on 24 Dec 1973. when he was aged 94 years, three months and seven days) I am well off. It is all due to the medical aid I received. Doctors make me fine, hale and hearty person. Today people go to the doctor frequently. They check up their health.

As such facilities and medical aid and amenities are easily available, people live long. More and more medicines newly made are available to people. For good health you have various nutritive, energetic tonics, tablets and injections. So please think over what the future would be? The population would go on increasing. What to do for that? We should think

over.

Periyar’s first book on Birth-Control

Every man needs a house for shelter, an avocation to earn. He needs food, clothing, education for his family. How is it possible without birth control? If every one realizes, he could restrict the birth to one or two, then he will be able to bring up his children well. The mother would also maintain her good health. She will also feel it a pleasure to have two children. Both the children could be well fed, clothed and educated. The government will not feel it a burden when the population is controlled. A welfare state could be practically realized. It is for these reasons that the government is taking so much pains regarding family planning.

As the population was not a threatening problem there was no need for the government to implement Family planning schemes in the past. I think that the idea struck to me first. I wrote a book on Birth control some 30 years back – When I first propagated the necessity to control birth, many people were irritated. I was accused of blabbering some nonsense. Religious fanatics including Christians and Muslims slandered me. I was not worried at all. I continued to warn the people about the future. No one understood me till 1950. Everyone turned a deaf ear. Even now they are only gradually realizing the importance of family planning.

If we do not control the population, it will be a distress for us in the future. People cannot live with peace or with integrity and honesty. Poverty will increase. It is not possible to pay higher salary or wages according to the increase in number of children. Whether you have two children or eight children your pay or income will be the same. Your difficulties will go on mounting, if you go on adding children. You will have to depend on others more and more.

When a person is transferred to a different place, he is unwilling to go. He says “I have so many children. How can I go all of a sudden! My wife is pregnant. How could I go! If I go, my family will get spoilt.” They say so so many things. Is the government responsible for all these?

Yet they blame the government. So it is wrong to go on bringing forth children recklessly. Such people court difficulties, worries, hardships and the become slaves to others losing self-respect and tolerating all insults. We should blame our foolishness.

People crave for a male child so that his dead body could be lit by his son. They want a son so that the may perform certain foolish rites after his death. Those who have no children are discarded in certain castes as sinners. It is said that it is sinful even to eat in a house where there are no children. How roguish these things are! Some people hoodwink the public saying that a man without a child goes to hell. It is all because of these irrational thoughts that the society is immersed in eternal worries.

All these issues have been discussed in my first book on Birth-Control.

oes God Help Earning?

Only a few people are above wants. It may not be even 20 percent of the population. Majority of the people have hand to mouth existence by working on wages, by drawing carts, pulling loads carrying weights. Soon after marriage, people go on bringing forth children every year. They have no idea of their future life. They say that is all god’s desire.

When we ask them whether god is aware of their income and whether god would give more, would he show you some other good way to earn more, some people throw the blame on their wives. Some people blame the mother-in-laws. These are all things we should be ashamed of. Is there any benefit to the society and the world on account of the abnormal increase in population? Over populated counties are backward. People suffer with difficulties in life.

If the society is to be well off, the only way is to control the population. People should not think about having more children. People should realize the welfare of the society and the nation. By intensive propaganda we should effectively educate the people before making laws. We must not show any sympathy to any one who brings forth a third child.

Moreover in the matter of marriages, there is no government control over

the society. Marriages take place and production of children too goes on unrestricted. The government should forbid girls getting married before they attain 22 years of age. This will help to tackle the problem of over population. This will pave the way for the brilliant person to do something useful to himself, his family, and the country. It will give scope for the women folk to enter into various fields. Our women know only to bring forth children, cook food and look after the needs of their husband. By these our progress has been hampered. Most of them do not know anything about the outside world.

People should be rid of the thought that god alone is capable of doing all things and that man is merely a slave to god. Man is empowered to act with wisdom. To those who believe that man is not responsible for what is taking place, I would like to say onething. These are days that children are brought forth by keeping the semen of a male and the egg of female in a test-tube. Such is the fast advancement in science. The scientists may even find out a way for life without intercourse. I wrote about all these in 1938 itself. The semen of the select males with robust health and intelligence may be injected into the womb of select women.

Rationalist Movement Gaining Momentum

We must take steps to educate the people. This problem of illiteracy keeps our people in darkness. If our people are to gain a knowledge of what is going on in the outside world we must educate them. Somehow our people are having a sound knowledge of so many gods, their births, their families and their wonderful stories. These have made the people blind. We should crusade against all blind beliefs. People must be made to realize, that god is not all-powerful. They must realize that it is foolish to depend on god for help or guidance. There is no such god that answers to the call of people. It is sheer idiocracy to trust god. Fellows who have created so many gods, have not created even a single god that is helpful to humanity. They only created religions, institutions, absurd literature and meaningless rituals, only for their own survival. If any god is good to us we may welcome. Why should we accept a god for the sake of mere belief?

If any one asks anything or raises a doubt, he is dubbed as an atheist. This tendency has created a blind following. That is why man is not freed from blind notions. Only now there is a little awakening. Men are coming forward to question. Rational outlook has begun to glow. Our Rationalist Movement is opened to all. It has gained momentum.

I do not say that people should believe what all I say. Think. If one is satisfied that what I have said is true and believable, then only you should accept my views.

I do not want any one to follow me blindly. You are all rational beings. You can think and seek the truth.

We must make our people realize that family planning is a necessity. Unless our population is checked we will never see a welfare state. We must enlist the co-operation of all people for birth control by imparting adequate knowledge to all the illiterate sections in the society.

God is the creation of very very ancient man

When, why and how I got the courage to oppose and dispose god, religion, divine doctrines, saying of our ancestors, etc.? These were things that originated some two thousand to three thousand years back, when human civilization was nothing short of barbarism. That period lacked any scientific knowledge. Not only that, people were ignorant of the very sense of growth and development.

The epics, mythologies and other religious stories and scriptures bear witness to this. Even today this trash of religious ignorance is being believed by 90 percent of the population; majority of the pundits, language teachers, the so-called scholars who have got B.A., M.A., and even Doctorate degrees. They believe in and practice these in their lives.

votion is nothing but believing this imagination of the barbarian times and instituting, celebrating and propagating shrines, festivals and holy days in accordance with that imaginary God. When such is the condition of the

present day religion and religious people how barbarous those ancient people would have been!

Periyar

PERIYARANA

Translation By

Prof. A. M. Dharmalingam

[Late - lamented Prof. A.M. Dharmalingam was a great rationalist and ardent Periyarist and fighter for Social Justice. He retired as a Deputy Secretary to the Government of Karnataka State and later on he became Professor of Law in the Law College. A Prolific writer and good thinker of Karnataka. He lived in Bangalore.]

1. On Astrology

[First Edition in 1977]

Astrology is closely connected with the casting andreading of horoscopes, determining good and bad times, and reading the future. Jothisha is supposed to read the past, present and future. A rationalist who carefully scrutinizes astrology will notice that it is largely connected with religion. This is because astrology is based as much on superstition as religion itself. The stars and planets or good days taken into account in astrology have all legends attached to them similar to the ones in the Hindu Mythologies (Puranas). The characteristics attached to some planets and stars seem to have been drawn from the fantasies of the religious fables.

Connection with Soul (atma)

While one religion attaches imaginary characteristics to the stars, planets and days another has none of it. Further, like the Hindu religion, astrology is interconnected with Soul (atma), past birth, deed (karma), fate, sin and virtue. All this is no more than speculation.

Some religions do not accept astrology. Indeed some religionists regard astrology akin to atheism! So far, no scientist has accepted the truths or imaginations of astrology, and it has come nowhere near science. Even palmistry or chiromancy, chicromancy or the art of feeling the character from facial expression or the body cut, augury of the art of omens, have all not been accepted by science.

Why science neglects?

If there is really any truth in astrology, and even otherwise if it could do anything good for mankind, the great scientists of the world who discovered the radio, the telephone, and the atom would not have left astrology severely alone. People who have discovered and measured the life springs in plant life, flew high into space or bored into the earth for hundreds of miles would have taken the help of astrology if there was any truth in it.

Governments that have established mammoth research laboratories for various faculties would certainly have sought to improve the lot of mankind, if there was anything to be gained by setting up a research establishment for astrology. The absolute total neglect accorded to astrology by science is an important matter to be taken into account.

Fear of unpopularity

To add to the various superstitions engendered by religion, should astrology with its speculative superstition be permitted to complicate the onerous existence of mankind?

In expounding my views on astrology, it is possible I have erred wholly or partly. It may be I am not fitted to express an opinion on such an ancient art that has attracted mankind's interest for millenniums. But people who know the truth about astrology are not ready to come forward to publicly denounce it for fear of becoming unpopular. A denunciation therefore from a layman may atleast, I hope, call for a defence of the art of astrology on a scientific and statistical basis and that way I will have raised a useful discussion on this controversial subject.

Astrology and Hinduism

Hindus believe in all sorts of things. The deity dancing in men, the spirit of the dead speaking through a medium, ghosts attacking people, causing disease or death through black magic, causing annoyance and misery through the play of little devil, enticing people by mesmerism, shaping of one's life by past deed, are all strange things in which Hindus hold belief for the purpose of improving their own lives or causing trouble or death to other people's lives. The amount of time, energy and money wasted by people on these indefinite arts are immeasurable.

Like wise astrology is another art in which Hindus have firm faith, and no inconsiderable time and money are expended on this account. To all intents and purposes, the result of belief in all these false or indefinite arts is suffering and more misery to the people, who resort to these things.

Priest class's exploitation

The astrologer, the magician, and the temple priest have always been the prime and the foremost exploiters of the people's greed and superstition. The trades of these three parasites are interconnected and of mutual benefit.

In indicating ahead the bad times and crises of a man, the astrologer directs the victim to a priest to perform special prayers (archana and abisheka) to please the planetary gods (navagraha) and obviate the danger from them. 'Peace Prayer' ("Shanti" pujas) to soften or submerge the anger

of the gods is the result of the astrologer's prognostications.

Conspirator's Peace

In addition the victim of the astrologer will take the services of the magician to cover or controvert the displeasure of the deities. Ordinarily the magician will also be a country quack. In prescribing a course of treatment to soften the angry planet, the quack will prepare a big list of articles to be purchased to last for a span (mandala) of 48 days or so. If the planet to be propitiated for 'peace' ("shanti") happens to be Sani (Saturn) or Sevvai (Mars), the course would be more rigorous and expensive. The course will cover lighting the temple premises for a period of 48 days (mandala), reading or hearing Mythology successively for a period of 48 days or half of it.

In the name of the malevolent planets, it will be seen that the astrologer, the magician and the temple priest exploit the people and relieve them of their hard-earned income. In order to obviate the suspicion of self-Interest, the three conspirators will take care to benefit the petty trader and street beggar or sage, for the 'Peace' ("Shanti") course will always mean purchase of numerous things from the grocer and sometimes the feeding of the poor or the mendicant. The victims are therefore encouraged to believe that they are only propitiating the gods and not feeding the conspirators.

What is Astrology?

Astrology is not limited to predicting the future and indicating the good and bad things to come. It goes further to insist the measures to be taken to counter the ill effects of the planetary conjunctions, as if the poor and miserable antidotes taken by man could set aside the powerful and terrible future already drawn and irrevocably set by the planets!

Time of birth

This happens to be a very intriguing proposition. What exactly is the time of birth is not determined by anybody for purposes of astrology. Is it when

conception takes place in the womb, is it the time when life is supposed to start in the fetus, about the fifth month, or is it the seventh, eighth, ninth or tenth month when birth takes place? Is it the time when the head shows first or to the world outside of the mother the time the child completely leaves the mother's body? Is it the time when the midwife hastened the birth by her manipulation? Or is it the time when the doctor takes out the child unnaturally by a Caesarean Operation?

The general opinion seems to be the time when the child finally leaves the body of the mother; and for our further discussion we shall adopt this as the time of birth.

Turn to heavens for time

Ordinarily it takes a little time to find out, if the child born is dead or alive and whether it is male or female. It takes a little more time for the news to reach the menfolk waiting outside. To note down the time at once the man must have a timepiece at hand. If he has one, one must be certain that the time is correct. If the watch is absent, one will have to look for it in the neighborhood or look at the heavens to determine the time as in olden days. All these considerations may result in a wrong time being noted. A wrong time means a wrong horoscope.

It has been estimated that in a population of 270 crores in 1957, for the whole world the birth rate was 170 per minute, or 10,200 per hour or 2,44,800 per day or 8,81,000 per year in India with one ninth of the world's population, the birth rate is calculated to be 9,800,000 per year or 456 per hour or 19 per minute.

Horoscope for animal?

When birth is at the fast rate of 19 per minute, the birth rate in the much longer period of one lagna (conjoining period of birth time and SUN time) will be very high. To club together all such children in one lagna appears far-fetched for purposes of prediction, though, however, the lagna will differ

from area to area of the globe. One lagna is 5.25 naligai or 126 minutes.

Let us suppose that a child is born in Bramadhi year, Purattasi month, Wednesday 2nd at about 10-30a.m. in Scorpio (Vricchika) lagna, and astha star. Noting this time, if a slip passed on to the astrologer, he is supposed to cast the horoscope and predict the future. The being born at this time may be a human, or an animal or an insect or the finished table or stone idol. This will not matter. The astrologer will proceed to cast the horoscope.

Confusion worse confounded

In India during one Scorpio (Vricchika) lagna of 126 minutes, 2520 children are born. Taking Tamilnadu alone, it can be said that at this lagna 25 children were born. The constellation of the planets and stars at this lagna cannot be different for most parts of Tamilnadu and to say that the fate or character of these 25 children would be the same because of the same planetary conjunction would be absurd.

Is man’s future determined by this actions, or by the effect of the planets (grahas), or by his past deed (karma) or by his fate? If one of these is responsible, the other three seem to be superfluous. If all these things influence his future, it only means that confusion is worse confounded. Nothing is determinate and the whole thing is speculative and imaginary. To say that all these aspects have their individual impact upon man, is to easily escape responsibility and make the man helpless fatalist.

Effect of planets (grahas)

To change or soften the effect of planetary conjunction through prayer, worship, peace (shanthi), Rymns (manthras), etc, as already discussed, is to carry superstition to the extreme limit. How would it be possible, for instance, to shift a malevolent planet (graha) from one house to another through man’s religious or superstitious acrobatics? The astrologer’s prescription of remedy for a course of religious or magical exercises can therefore be only a trick to deceive the victim. If such simple human

superstitious remedies could alter the effect of the planetary conjunction that took place at the time of birth years ago, the very art or science of astrology would be disproved.

The remedial prescription given to change the course of the horoscope or past deed (karma) is to give the secret away - the secret being that the art of astrology is all humbug. But without these prescriptions, the three arch-exploiters, as stated above, cannot subsist. It must therefore be apparent that in order to find easy living for unscrupulous gangs of astrologers, magicians and priests, the indefinite, inexact, and imaginary art of astrology has been invented. This will flourish so long as people are not rational free thinkers.

Astrology is the subject in which a prediction is made of a man's future based on the position of the planets and stars at the time of the man's birth. Astrologers go so far as to indicate the man's time of death, his pains and pleasures, the crises in his life, his wealth or his poverty, his avocation, his health the time of the marriage, this children, etc. Indeed there seems to be no aspect of a man's future life, near or distant, that is outside the purview of astrology.

No one has verified

If this proposition is true, it follows that the future of many other people who are in some way related to him or would be related to him, could also be predetermined. For instance, if a man is to grow rich, or obtain a promotion, or contact a disease, the circumstances leading to these changes must also be present. Hence the planetary positions that indicate the man's future must also indicate the circumstances that give rise to the incidents in the life of the given person. The profit and loss resulting to others by the action of "A", as also the profit and loss obtained by "A" as a result of the actions of others, must also be indicated by the planets. No one has verified the inferences by statistical methods.

Horoscope of thief

For example, let it be supposed that the property of a certain person is to be lost by theft. Unless the planetary positions indicate the event of the theft in the horoscope of the thief, the loss cannot be indicated in the former person's horoscope. The horoscope of the person must indicate the theft at a certain time and the horoscope of the thief must also indicate the thieving at exactly the same time.

Murder in horoscope

Likewise let us suppose that a person "A" has to murder "B" at a certain time according to his horoscope. In this case, "B" 's horoscope must also show that he is to be murdered at the same time as the murder is indicated in "A" 's horoscope. Unless there is such correlation, no event involving two persons can ever happen. We must even go further and say that the horoscopes of inanimate objects such as a dagger or a revolver must also indicate the use to which they would be put at a certain time, as otherwise the said event cannot take place. People do not take their analysis or thinking thus far and the tragedy of their innocence or credulity lies there.

Horoscope of animals

Just as it is possible to draw the horoscope of a human being and predict the future for him, so also it must be possible to draw the horoscopes of all living animals and growing trees. In fact astrologers are found to say that the time the making of an idol is started or completed, will tell us the future of the idol whether it will become a prominent and famous object of worship or will just get thrown away as useless. If this proposition about the making of an idol is true, it must also be true of every other object that is manufactured in this world. Clocks, lanterns, vessels, chairs, etc., must all come into the picture. The time one of them was started to be made, or the time when it was finally made, or the time of the purchase, must be adopted to draw their horoscope. The variations that we notice in a human being's life are also noticed in the time of any other object, animate or inanimate, not all of them have the same even course of existence and end.

One horse becomes a monarch's durbar horse and enjoys great attention and respect. Another born about the same time pulls a cart (jutka), and is subjected to a life of toil. The difference according to our astrologers must be traced to their date and time of birth. When they were born at the same time and place, where is the truth about astrology?

Idol and other stones

An idol is made from rock and installed in a Hindu temple. There it is adorned with precious jewels, worshipped six times a day, washed with different liquids everyday. Dressed in costly apparel; and what is more, beautiful nautch girls daily dance before the idol and the idol itself is married every year to the merriment and spirituality of a concourse of devotees. The idol is also taken out in grand procession to receive the homage of the populace. The other block of stone cut out of the same rock and at the same time is used to pave, let us say, a public latrine. There the stone is daily trodden on by the dirty chap - pals of a thousand people, who spit on it or commit nuisance on it, and the scavenger washes the stone perhaps once a week with soiled water and a stinking broom. When the fate of these two blocks of stone is so different, it cannot be denied that the reason is due to the planetary positions at the time the blocks took their "birth" from the rock, according to our astrological science.

Hindu Monastery Head's elephants

Hence it has to be admitted that if astrology is true for man, it must also be true for the other animals, plants and rocks. The absurdity of the situation as explained here must be plain to everyone. The planets cannot act only on man and not on the other objects on the earth.

It is not uncommon to see people carefully noting down the time of a horse's or an elephant's birth and casting horoscopes for them. Race horse owners do this for horses and Kings (Rajas) do it for their horses and elephants. The Head of Monastery (matathipathis) must also be doing it for their temple elephants, as otherwise the science of astrology would lose its

meaning. If therefore horses and elephants can be subjected to horoscopes, fowls, snakes, lizards, ants, worms, insects, etc., could also be given the pleasure or the privilege of horoscopes being drawn for them. The time the seeds shoot out of the stem may be noted down and the future for plants and trees drawn for them.

Head or limb?

A part from these reasonable suppositions, one has to see what exactly is meant by the time of birth. Beginning with labour pains, the childbirth takes place slowly limb by limb. In most cases the head appears first, either the skull or the face showing first to the earthly light, The limbs coming out first is not also uncommon. If the appearance of the head is the time of birth, one has to know whether it is only when the face shows. In some cases the time taken for the full birth from the time of the appearance of the head runs into hours. If the time when the child finally leaves the mothers womb is to be taken as the time of birth, how exactly is the time to be determined? A day is divided into 16 muhurthams. Each muhurtham extends to 3.75 to 5.50 naligais. Each star is said to have about 60 nalligais. Babies born at the same time in a given area of the earth must all have the same planetary conjunction. All births and deaths taken place in the world must be covered by these time factors.

Boy and girl matched

Assuming that it is possible to predict something by looking at the conjunction of the planets at the time of birth, how is it possible for the planets to have anything to do with the affairs of men in their daily livelihood? There are different conjunction at different times, and why should the conjunction at the time of birth alone influence mean? There are hundred occasions in a man’s life that are either significant or important. To make matters more confusing the speculative astrologers are known to note the time when people go to consult them and predict things based on that time. When the time of birth is in doubt or missing, astrologers content themselves to make predictions on the names of parties. Do the names of the boy and girl

proposed to be matched agree? Worse still , you are asked to name a number and on that the prediction is made and your future is sketched for you. Some others would have your name a flower or an animal to start the prediction. The part of the body that may be touched by a subject seems to give the clue to the omniscient astrologer. One wonders if it can be so simple as all this to predict a man's future.

Is science amenable to all these tricks? If guesswork and speculation could determine things, there appears to be no need for exact sciences at all. Science is based on correct knowledge and exact calculations. Without rules it is impossible for life to go on. It is only religion and astrology that are prepared to proceed on blind belief, guess work and speculation.

Past Deed (Karma) and present life

There is also another interesting aspect to his astrological work. Why should a man get a certain conjunction of the planets at the time of this birth? Religionists explain that past karma determines the present life of a man and therefore the particular conjunction of planets. God has therefore to choose correctly a conjunction of planets in accordance with a man's deed (karma) to project him into the world. The good or bad things said by the astrologer have to be unquestionably accepted by the people because they feel satisfied that what the astrologer said had already been determined for them by their past deed (karma). But it is not clear whether the future is determined by a man's past deed (karma) or by the conjunction of planets at the time of birth. To get over this difficulty. It has been said that the conjunction of the planets is made to suit the deed (karma). Yet we are also told that karma can be altered by strenuous efforts in the present birth. This only makes confusion worse confounded. One does not know therefore to what extent or degree one's life is moulded by (1) the deed (karma) of the past birth, (2) the position of the planets at the time of birth, (3) by the position of the planets at the time any important act is attempted in life (4) by the particular name given to one by his parents, (5) by the fate or acts of others, (6) by the action taken in one's own present life, (7) by the influence of the dead souls who are being propitiated the living, (8) by one's prayer and piety, (9) by the characteristics

obtained by heredity and environment, and (10) by the action of god himself.

Common proverbs

As already stated, no man can murder another at a particular time unless the murdered person had also been fated to that end by his past deed (karma) and action. The actual responsibility of the parties concerned reduces therefore to negligible proportions. It appears therefore to be absurd either to condemn the man who commits murder or to pity the man who is killed, as neither could help the event. This fatalist theory would only make people either reckless or cowardly.

“Will the god who wrote destiny or death then erase and write a new?”

“Who can overcome fate?”

“Every one must reap the result of his past wrong deed (karma).”

Hell and heaven

When responsibility for all actions is thus shifted to non – personal agencies like fate, one fails to see how people can either be condemned to hell or rewarded by heaven or how they can acquire sin or virtue for their actions. Punishment for crimes committed and rewards given for good done, seem to be meaningless when the responsibility for them is really on outside agencies like fate. Viewed from these angles it would be apparent that there cannot really be a thing called astrology to predict the future events of a man’s life. It is opposed to all scientific knowledge and has no rational basis.

It is true that Hindus, Muslims, Christians and other theistic people believe in astrology. There are atheists also who fall into the trap. This is because astrology has been raised by its protagonists into science and said to be unconnected with god. The real reason why belief is so widespread is because man is essentially a coward, afraid of the world and extremely desirous of the good things of life. He, therefore, seeks to find comfort even where he has no belief and takes the line of least resistance to swim with the

majority. This is how superstition gets entrenched and his brain to displace.

Why Muslims and Christians?

The people of Europe, America and Russia are all very advanced in science, and if there was any truth in astrology, would their scientists not have taken it up? Science is not bound by any religion. It is connected to the intellect and wisdom of man. That scientists have so far taken no interest in astrology is proof of the fact that there is no truth in it.

In fact, Muslims and Christians are not supposed to believe in astrology and those outside of India do not have faith in it . The Muslims and Christians of India, originally belonged to Hinduism before conversion and they are not wholly free of Hindu thought. Constant association with Hindus has led them unconsciously into belief in astrology. To the Hindus, astrology is largely connected with religion itself and astrology is just one more superstition added to their numerous other beliefs and practices.

All said and done, rationalists must set aside astrology.

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2. Philosophy Behind Revolution

The article published in ‘Viduthalai’ on 13.6.1949

What is revolution? Is it a thing to be afraid of? Therehas been a revolution in the matter of travel. Originally man moved about at the rate of four miles an hour. If he moves in the air at the rate of 400, 500 and 1000 miles an hour, it is a revolutionary change. The man who continues to perambulate at the same old speed of four miles an hour is very much struck by the man in the air. But there is nothing to be frightened about in the change, nor is there any danger to anybody.

Ready for next change

Any old traditional habit that is sought to be changed will take the name of revolution. People who are to be benefited by the change will welcome the change. But people who are adversely affected by the change will naturally try to oppose it by dubious means, conduct unhealthy propaganda against it, and muster people's resistance to it but revolutionary changes in the affairs of men have gone on from time immemorial.

Every new effort towards progress has effected radical changes. We have witnessed many and heard of many such things; but have any people or country gone down under the earth because of these revolutionary changes? After a certain amount of perturbation about the change and a little hesitation to accept the change readily in the beginning, we have seen people slowly getting accustomed to the change, and in time getting ready for the next change.

King as Vishnu

Let us just examine the revolution effected in the political field. For a very long time, kings were regarded as incarnations of God, reflections of the divine, infallible arbiters of justice, etc. Hindu Sastras (Doctrimes) also expounded similar theories. Till recently Hindus regarded king as Vishnu's representative or reflection on earth. What is the position now? The need for the existence of kings has been challenged. Kings have been found to be inconsistent with the self-respect of the people. Rajabhakthi (Devotion to king) has been equated to a slavish mentality. In accordance with this change of people's attitude, we have noticed in our own lifetime the extinction of many kings both in the East and in the West. Is this not a big revolution in the political world?

What is the disaster that has come about by the abolition of kings? Which is the country that received the wrath of God by way of earthquake or fire or flood because of the execution of the divine kings? Did the tongue of any man who preached this revolution burn miraculously or did anybody lose his head? Sixty or seventy years ago people dreaded to speak ill of kings or

governments. There is not one Purana (Mythology) or Sastra (Doctrine) which has spoken ill of kings and called for revolution. Yet how is it we treat with total indifference the abolition of kings or rajas? Wherefrom did people get this courage or enlightenment? It is certainly not got from God or religion.

Untouchability

Likewise, we have looked upon a section of the people as agents of God on earth and certain others as not even fit to be seen or touched. Quoting the authority of the Vedas, Sastras and Puranas, did not people fall flat at the feet of these bhoo-devas (Brahmins) on the one hand and persecute and harass the Untouchables on the other hand? Men who encouraged and taught these ideas were venerated in this land as Sankaracharyas, Mahatmas, Gurus and Brahmins. What is the position to-day? Untouchability has disappeared to great extent. Do we not find Iyers, Iyengars, Sastrys, Rajahs, Pandarasannadhis, Zamindars competing with one another, spending thousands of rupees at the time of elections to get elected and sit beside the same old Untouchables in the legislatures? This change in the attitude of the people is a revolution.

Child Marriage

Our divine doctrines (Sastras) have proclaimed and still fulminate that unless girls are married before they are ten years old, the unfortunate parents will go to hell and the girls themselves exposed to promiscuity or prostitution. Such declarations of our infallible rishis (sages) and mahatmas (Supreme Souls), have now been thrown to the winds and the Government has passed laws to say that girls shall be married only after they are eighteen, and that if any girl of tenderage is married the parents will have to go to jail. This is a social revolution. Nothing terrible has happened because of the passing of the new laws. No god had descended from heaven to spread death and destruction.

Gods, laughing stocks

Changes such as these in the political and social fields have been accepted as absolutely ordinary things. What is more; they are regarded as eminently desirable and reasonable.

Let us just see the travails of the God that created and sustained the world, in our sacred land and see also the troubles of the religion that led us on the myths to that god. The gods of our puranas (mythologies) have all become laughing stocks of the people; and the religion leading to them have lost all respect. Are these not revolutions in religious matters? And what is the catastrophe that has happened? The only danger is the denial of an easy livelihood to a handful of lazy Brahmin priests and their satellites. What percentage of the population are they, and why should any body be bothered about them?

Fortresses for priests

Because of these revolutions in man's ideas and attitudes, we have come to question about the need for kings, priests, castes, religions and Gods as well. The present century has taken on a more revolutionary cry. People are now questioning the very existence of rich people, capitalists and titled barons. Why should these people exist? We are trying to see how far these parasites are responsible for the misery of the proletariat – the poor of our land. Are these not because we have learnt to disregard the fortress built around the exploiting classes in olden days? God, Religion, Sastras, Puranas, Vedas, fate, Karma were all fortresses built for the protection of the Brahmin priest and the plutocrat. Somehow people have learnt to challenge and break down these fortresses once considered impregnable and unquestionable. One has to admit, however, that the struggle is not yet over. The enemy has not yet surrendered completely. The fight is still on. The enlightenment obtained in the older struggles steers the people for the next and more important fight. The progress of the wheel cannot be stopped or turned back.

Throw them out

If only we reflect what has happened to the fortress built around the

ancient kings, it will not be difficult to visualize the fate of the Hindu priest and the plutocrat in the struggle still going on. God, Religion, Vedas, Sastras and Puranas were all on the side of the kings, and yet what has become of them? The effort that is needed to throw them out, disregarding the fortress built for them, is all that is necessary to fight the priest and the plutocrat still trying to exploit the people. Because of the fact that the priests and the plutocrats are more in number than the king, and more close to the people than the monarch, the ramifications of their exploiting process are a bit more comprehensive and complex; and therefore the progress of the fight for their ultimate elimination will necessarily be long-drawn out, but the end is inevitable. And there is nothing wrong in the struggle.

Can’t be stopped

The struggle for intellectual and economic freedom must be apparent to all those who have wisdom and the will for progress. Government may try to thwart the revolution by force and stop the process for a time; but can they for ever succeed in fooling men? Revolutionary ideas cannot be destroyed or stopped. The fortresses that stood around the kings did not save them; the lesser fortresses that stand around the priest and the wealthy will not save them. There must be and there will be changes here also, as the people to benefit by their abolition constitute about 90% of the population. Surely a system that exists for the benefit of a mere 10% cannot possibly exist for ever. Some people think that sympathy for living creatures extends only to stopping the practice of carrying fowls upside down or treating the gaping sore on the neck of the ass. I believe that the prevention of cruelty to the large masses of mankind through the inhuman and unhuman attitude of the exploiting classes is the greater need.

3. The World to Come

How different is the world to-day from what it was some centuries ago? How much more different it is going to be some centuries hence? These are

questions that naturally appeal to rationalists. The Vedic pandits (scholars) of the Puranas and ltihasas (mythologies and Epics) do not raise these queries and do not wish to understand the situations either. This is because these pandits take the fantasies of the Puranas as true, live in them, and are almost part of them. It does not bother them as to the practicability or otherwise of the miracles and obscenities depicted in the Puranas. They are content to believe that nothing is impossible for the god-head or for the avatars (incarnations) of god.

Rationalists on the other hand are those who look at the present-day world, examine the changes taking place in nature, and understand the changes to which nature can be subjected to man's benefit. Having examined the present, a rationalist tries to deduce the past and construct the future on a scientific basis.

Poison of fantasy

The pandits (scholars), in glorifying the ancient world of the Puranas, would like to get back to them if they could. The scientists picture the future every minute of their lives and labour to plan and progress towards a creative evolution of which they are convinced. It is not our opinion that pandits of all countries would be alike in their obscurantism.

We largely refer to the Hindu pandits of India. The education and training imparted to our pandits is such as to prevent them from developing a rationalistic or scientific attitude. What stands between them and reason is not their innate intelligence but the type of education given to them. Having slipped into the mire of the Puranas and itihasas, they are caught and entangled by the snakes of god and religion and are unable therefore to sense rationalism, which needs contact with the flower of nature and not the poison of fantasy.

Founded supernaturalism

Our religionists are worse than our pandits. If the pandits would like to go

back to the puranic world of a thousand years ago, the religionists would like to go to the good old yugas millenniums ago. These two types of people are never satisfied with the ordinary happenings in nature. They delight in things impossible for man beyond human reason. Supernaturalism is their rock foundation. It is natural therefore for such pandits to imagine that the scientific world to come is all evil and therefore not worth pondering over. The people who take and follow their advice cannot help being superstitious and irrational. People with a firm faith in the good old days of gods and rishis whose word is the final word for them, look with suspicion on all those who doubt the past and plan a future not linked to puranic (mythologic) ideas.

No Private Property

To a limited extent it must be admitted that the past has to be used. In as much as we are children of the past, we cannot wholly discard it. It is also impossible. But the aim should always be to discover new things and make progress. The Westerners have progressed and invented numerous things only because they are not satisfied with the past achievement or imagination, and never have wished to leave the last word with the antiquities. It is with their aid and achievements that it is possible for us now to imagine the future world.

The past history of mankind and the opinions of great historians indicate that there will be no monarchy in the future world. Gold and silver will not be the monopoly of the privileged few. The future is socialist world in which there will be no private property and for such a society, a monarch whose authority is built on individual wealth and power would be inconsistent. The means of livelihood and leisure will not be conditioned by the present type of labour with all its difficulties and restrictions.

Why so much poverty?

The time spent on labour for purposes of livelihood is now long and the time available for leisure to enjoy the fruits of labour is short. Food grains are grown in plenty and consumer articles glut the markets but people are too

poor to buy and enjoy them. There is ample scope for individualism and selfish vested interests but there is no real freedom for the people. They cannot live independently without the vested interests. The means of production and stock of resources are on the increase. Yet millions of people go without the ordinary needs of life.

The land available for cultivation is extensive but landless labourers are innumerable. In a world of plenty and beauty, why should there be so much poverty, starvation, restlessness and struggle for existence? Is there any concoction between these and God and the religions? People who connect the world and its affairs to god nowhere seem to blame that god. Apart from making god and religion responsible for the ills of the world, could it be said that man has no capacity or intelligence to overcome these ills?

Reshaping the future

Man is the most intelligent of all living creatures. He has invented god, religions, philosophies, and spiritualism. Many extraordinary men are stated to have realized god and even become gods. But even such great men have not found any solution for the miseries of the world. The reason could be that people have not learnt to disconnect the affairs of the world from god and religion and look on them independently.

There have been some scientific and rational men who could be able to do some thing to alleviate the sufferings of man only because they had the courage to disassociate themselves from god and religion. They refused to take the world as they found it. Their optimism and solicitude for the struggles of man egged them on to research and scientific inventions on the one hand, and to rationalist thought on the other. This is true only of the West. They have changed the face of the earth and are still engaged in further reshaping the world of the future.

Why should people be born? When born, why should they struggle for mere existence? And then why should they all die away? These are questions that have always agitated and disturbed reasoning man’s mind. They are being attempted to be answered in a rational way these days. A day will come

when the lives of men will not be merely reformed but revolutionized. When that time comes, metallic coins will not circulate among the people; plutocrats will cease to dominate the people; hard labour will be absent; mean work will have vanished; slavery will be unknown, one will not live on the mercy of another and women will not want special protection, safeguards and support.

All differences will be wiped out

To-day it is possible for the Heads of Hindu Monasteries (matathipathis), princes and Land - Chieftains called zamindars to have lives of pleasure and leisure. In the world to come these people will cease to exist and their places will be taken by all the people. With just an hour's work or two, it will be possible for the people to produce the goods they need. The rest of the time will be available for leisure to indulge in fine arts or simple pleasures. Communal life will have reached such height that the pains and trials of one citizen will be the pains and trials of the whole community. Co-operative effort and unitary feeling will have wiped out all differences and discriminations.

No military

Wars of the modern type will have been abandoned. People in all parts of the world will not indulge in the luxury of wars, fights and murders. Unemployed vagrants will be unknown and there will be no deaths by starvation. People will want jobs that would give them better physical exercise. Wonderful scenery, Exquisite exhibitions and public sports will be available for the enjoyment of all people and will not be restricted to the privileged few. Private industrial promoters, moneylenders, merchant princes, insurance agents, brokers, advertisers will all be absent in the future world as they are all middle men profiteers. The navy, army and air force for destructive or armed purposes will have no use in the co-operative world state of the future.

Employment for all

There will be no need to struggle for employment. Every one will easily find employment in accordance with his aptitudes and abilities. The efforts of the scientists, economists, and industrialists, all working in the common public sector, would be directed towards increasing comforts and amenities for a happy life and life itself will be longer and more secure. However extensive the needs of man, effort needed to produce them will be quite small, because of the tremendous advance in technology.

No labour means nothing to eat

In days gone by, weavers use to labour hard and long to manufacture cloth. What hundreds of weavers managed to produce is now being produced by a single machine in a single hour. A weaver used to draw 150 threads per minute. The textile machine draws 45000 per minute. A cigarette machine makes several thousand of cigarettes per minute against 3 to 5 made by manual labour. All that is required is to feed to the tobacco at one end. The packed cigarette cases ready for loading into the railway are thrown out at the other end of the machine. When such complicated machines are at work now, the progress that will be achieved in the future can be imagined.

In fact the efficiency of the machine and the enormous quantity of consumer goods it will produce, will be so high that it will be necessary for the worker to labour just for a few weeks in the year. The rest of the year will be available for other pleasurable avocations. Nobody need imagine that the enormous leisure made available for man will be wasted and turn men lazy. Just as means will have been found to make goods in short time, so also plans will have been drawn up to make man spend his leisure hours gainfully so that mischief may not spurt out of idle brains and health and efficiency may not deteriorate for want of exercise and occupation. In a highly civilized state there can be no room for laziness. If there are some lazy people, they cannot impair the efficiency of the State. Those who do not labour shall not eat, will be the rule of the future.

Scavenging by Machine

Will men be available for mean and dirty work? What is deemed to be mean and dirty work nowadays will cease to carry such a notion in the future. Scavenging, Sweeping, dishwashing, etc., will all be the job of the machine. A worker will be engaged as operator of a sweeping machine as one will be engaged on any other. It will not be necessary for any man to lift or drag or push heavy weights. Machines will do that. In as much as there will be dignity of labour what is now considered low and dirty will rank high in the future and there will be competition for such unique work in the name of social service and public esteem.

Poets, sculptors, novelists and dramatists will vie with one another in creating new things for the betterment of the world. People of ability, merit, and efficiency will properly be recognized and the rest will go unnoticed.

No misbehavior will be tolerated

In the world of the future, there will be no men without character and culture. It will be possible for a man to behave badly, only if there is scope to benefit in any way by so doing and there must also be people to connive at his immorality. The conditions will be such that it would not be possible for a man to conduct himself unethically and people would tolerate no such misbehaviour. The new world will just give no room for the exhibition of an individual's personal whims and fancies, exploitation or aggrandizement. Envy, jealousy and desire find expression when people of lesser abilities are found to enjoy better benefits.

The depravity of modern character is founded on culture, justice and discipline being used for maintaining caste and class differences among men and for granting freedom to the individual to exploit the people for his personal benefit. When these capitalist and individualist conditions are absent, the need for depraved character will not arise. Similarly, thieves will cease to exist, as no one will be left un-provided for. Is there any need to steal water from the River Ganges for those living along its banks? Or do they take more water than is necessary? Do they store water for tomorrow's needs? When therefore consumer goods; and foodgrains are in plenty and their distribution is done according to everyone's needs, the scope for their

distribution is done according to everyone's needs, the scope for thieving or taking more will be absent. There will be no necessity to utter falsehoods in the future world, as falsehood would obtain no gain.

None need worry about the tribulations of the wealthy in the event of a revolution. That would be a false philosophy. For the benefit of the thief and in sympathy with his starving wife and children, nobody wishes to leave the doors open when retiring at night. The precautions taken to secure the house are as necessary for the householder as the precautions to be taken by society to prevent the indirect and unseen theft of the poor people's money by the exploiting classes, whose means are a hundred times more unscrupulous than that of the common thief.

There is no need, however for any kind of violence. There is, however, a need to be prepared to meet violence from the aggressive exploiting party. There is really no need for any rich man to be afraid of his future. The new society will look after their material comforts, educational needs and economic requirements of all people in the land. Even as it is, it is not the poor worker and the peasant alone that suffer in an economic crisis that sweeps the world.

The capitalist and the industrialist suffer as well as their troubles and trials are not unknown to the people at large. The mental torture they go through to amass wealth and later to preserve it is indescribable. The merchant suffers mentally in loss as well as in gain. The loss does not always put him out of the world. Gain always leaves behind the feeling that he should have got more of it.

Socialism – ideal for all

No man is completely satisfied with what he gains or with what he has. The satisfaction the capitalist has in the regard and respect which he obtains from the people as a wealthy man is really small when compared to the anguish he privately suffers all the time. There is really no such thing as loss or gain in the ultimate analysis of things. People want to get rich only to reach false and fleeting situations and not to obtain mental peace or spiritual

poise.

Hence it may be seen that nothing terrible will happen if the rich class vanishes. For the good of all, the unhealthy ideal of becoming rich will cease to bother the minority of our people and by diverting the energies of the best man for the common good, the greater happiness of the larger mass of the people may be ensured. In brief, socialism will be the ideal for all.

Big divide of rich and poor

The source for all human ills and loss of peace, is this big divide of the rich and the poor. It is often maintained that man is the highest product of creation and superior to all other living creatures. I am unable to accept this thesis. If the condition of the present society of man is objectively examined, only those out of their minds will regard birth as a human being as a great and enviable achievement. I would rather say that it is wretched and dirty to be born as a human being.

The so-called lower animals do not exploit and deceive their kind. Slavery or mastery is unknown among the animals. They are not selfish and do not spend their energies for the benefit and prosperity of their children or grand children and for this purpose do not commit all imaginable crimes. Acts and thoughts considered the lowest and the most abominable are to be found practiced by man, supposed to have been made in the image of god. No ass rides on another ass. No tiger rides on another tiger. But man does. Look at our rikshaw pullers. I fail to see anything noble or good in man not found in the animals.

Hasten the time for Revolution

It must be noted that God, king, religion, caste, sastras (Doctrines) all have been used and still being used for the benefit of an infinitely small section of humanity to deceive and exploit the larger section. Their only purpose is to keep a small part of mankind in control and privilege.

Man’s birth and death are attributed to god. His doings, good or bad, are

also foisted on god. If that is really so, who can honestly say that all this is a credit to god? Is there anything in man's doings and condition for which god can be praised? By making god the source of all things, are we not really insulting, fooling, and belittling god? All this is false thinking and must be eradicated and the time for revolution hastened.

There will be no prohibition of liquor in the future world and there will be no bad effects because of alcohol. Social relations will be such as not to call for murder. There may be sportive competitions among men, but not gambling.

Love based on mutual freewill

Prostitution will be unknown, for the simple reason that unemployment and hunger, which are the principal causes for that evil, will be absent. When self-respect has attained a certain level, submission to another's power will not take place. When men do not wish to be slaves, neither can they be masters. This will apply to the relations between man and woman. Being equals in status, love will be based on mutual consent and free will.

Novelty, Change, and multiplicity will not actuate men of culture. Physical health will be a matter of supreme importance to all people. For all these reasons prostitution will be a thing of the past.

Average life of man will be hundred years

Communications will mostly be by air and of great speed. Transistors and receivers would be in most men's hats. Television will make such progress as to enable people to talk to each other seeing each other's faces through sets of pocket size. It will be possible for a teacher to teach students in different areas at the same time.

Food enriched with vitamins will be encased in pills or capsules sufficient for a day's or week's sustenance. The average life of man may stand at a hundred years or more.

No sex-act needed for child-birth

Intercourse between man and woman may not be absolutely necessary for childbirth. Test-tube children produced out of semen collected form the best and the choicest of men may be common. Family planning and population control will have been completely mastered both by the people and the State.

Consumer goods will be of different types and sizes; and their cost will be within easy reach of the average citizen. Motorcars may weigh about one hundred kilos and will run without petrol, with electric power generated in small batteries or jets.

What will be the position of God?

Electricity will be everywhere and in every house, serving the people for all purposes, making domestic duties more a pleasure than a drudgery.

No industry or factory will run for the private profits of individuals. They will be owned by the community at large and all inventions and manufactures will cater to the needs and pleasures of all people.

What will be the position or state of God in the world to come? This is a question that naturally kindles everyone’s imagination.

This world converted into a paradise

God had not shown himself to anybody. He has been given a shape and a name and a character by religionists and shown to the people as such. In the world to come, there will be none to preach anything about god. People will foget all about god. It must be noted that man will need an unseen power, only when there is need for it in world conditions. Ignorance, fear, desire and speculation gave rise to the idea of god in the ancient past.

In the future world, man will discover origin and cause of all things, his desires will be evenly satisfied without much labour, and no man or group will live on another man or group. When the world itself has been converted

into a paradise, the need to picture a paradise in the clouds will not arise. Where there is no want, there is no god. Where there is scientific knowledge, there is no need for speculation and imagination.

Worship of god would serve no purpose

The prime reason for the assertion of the existence of god to-day is the existence of the universe. Who created this universe and who runs it? The answer has always been god. This problem has already ceased to bother the scientists. What is it in life that we regard as god's work? Only what we are not able to understand. For that which we understand, we do not bring in god. It would be correct to say "we do not understand" or "it is unknowledgeable" when anything is beyond human ken, and not unnecessarily bring in god.

This will be the attitude of man in the world to come. Even when some things are understandable, the future man will not waste his time in worshipping a god as the knower of all things, as he will be rational enough to know that such worship will serve no purpose whatever.

No ideas about heaven or hell

The new world will entertain no ideas of heaven and hell. The need for them is felt only when the world is full of bad men. No one will need another's charity in the world to come. Unless one is mentally sickened, one will do no harm to another. Neither will he misbehave for his own advantage.

A brief sketch of the world to come has been made. Having regard to the progress made by man so far, and the plans he has for the future in science, technology and sociology, the picture drawn for the future cannot be far from the mark.

Miseries of the present world to vanish

Even if the future imagined is speculative, there will be no one in his proper senses who would not earnestly wish for such a world. Every one is

anxious that the miseries of the present world must vanish and that life which is regarded as a burden must change into one of ease and pleasure. The struggle for existence needs to be changed into a life of happiness.

Whatever be the future, if the people aim and work for a world as pictured, much will be achieved. The average man's vision will be widened to cover all mankind, liberalized to treat all alike, and energized to strive for a better world for all.

Not an atom moves without God's sanction

A brilliant vision of the future will kindle men to stop thinking that "nothing is possible for man; not an atom moves without god's sanction." They will cease to blame god, karma (deed) and fate for the ills of the world, the horrid differences engendered by casteism and their own selfish and base motives. They will stop printing their faith to the hymns written in Sastras and Puranas by somebody thousands of years ago, and take courage to think for themselves with the aid of science and humanism.

The advance of true democracy and socialism will not be characterized as "the world is going from bad to worse." The vision will make men take faith in the creative evolution of man. Man does not and cannot regress. His march is towards progress, social equality and happiness for all. The vision painted for him will urge him towards that goal.

4. On Buddhism

What the Buddhists believe and say in their worship are the following:

1. Buddham Saranam gachami

2. Dhammam Saranam gachami

3. Sangam Saranam gachami

The Buddhists all over the world start their religious activities, prayer and worship with these fundamental words and end them also with these words. The logic of these saying is that the followers of Gowdhama Buddha pay their respects to and surrender themselves to the Buddham (the Chief), to the Dhammam (the Teachings) and to the Sangam (the Establishment).

Unchallenged Guru

This kind of a fundamental tenet, in fact, applies not only to the Buddhists, but to every member of an organization, to maintain a good and high opinion of his chief or founder of the religion and submit himself to his teachings to form part of the established order or association. Unless the chief is dislodged from his eminent position, it is necessary for all the followers to accept him unequivocally as their unchallenged Guru.

Buddham Saranam

It is only by treating the Guru as the wisest person that the organization founded by him obtains the necessary strength and continuity; and the followers thereby become sincere and ardent workers of the organization. One who does not respect, love and obey the chief, can only be an insincere and dishonest follower, existing merely for his own self interest and livelihood. It is for this reason that every Buddhist starts his activities with the pledge. ‘Buddham Saranam’.

hammam Saranam

The same is the reason for the next tenet, ‘Dhammam Saranam’, connoting that the follower has surrendered himself to and has become a slave to the teachings of the Guru without any conditions. If, however, a follower were to disbelieve or disregard even one of the principles of the cult or dhamma, he is in all honesty bound to quit the organization. That he is in full agreement with the given teachings, is the pledge he makes by the second tenet.

Sangam Saranam

The third tenet, ‘Sangam saranam’ similarly obtains the promise from the follower to surrender himself to the dictates and rules of the establishment to which he belongs. In other words, the Buddhist undertakes to be a slave of the Buddha, his cult and his establishment. Without such absolute surrender, it is impossible for a person to be a Buddhist. I believe that total surrender of one’s self and spirit to Buddha, his Dharmma and his Sangam, is what is contained in the three principal tenets of Buddhist worship.

5. On the great Buddha

Why do we celebrate Buddha’s birthday? Buddhajayanthi does not mean worshipping a picture or an idol of Buddha with camphor, cocoanut and eatables. It means that we have decided to learn something from Buddha’s life and teachings and follow them in our own lives. I am taken for an atheist. If nastika means a person who denounces the Vedas, Sastras (Doctrines) and Puranas (Mythologies), I am undoubtedly one. I believe it is right and proper for a person of that description to speak on Buddha. A man who believes in the Vedas, Sastras and Puranas must indeed be very clever to speak on an occasion like this. He must be one who is well – trained in deceiving the people and one who is hypocrite himself. It is not uncommon for such a man to speak of Buddha as some ancient sage or mahatma (Supreme Soul) akin to those he reveres.

Neither rishi or mahatma

Buddha was neither a saint nor a mahatma (Supreme Soul). He was one who actually opposed the Hindu saints (rishis) of old times and that is why we are here to celebrate his day. Just as Buddha is no rishi or mahatma, so is Buddhism not a religion in the accepted sense of the word. Many people wrongly regard Buddhism as a religion. A religion must have a god in its center. It must have also things like heaven (moksha) and hell (naraka) and

soul and the lord (paramatma), sin (papa) and virtuous deed (punya). To be a great religion, one god is not enough; there must be many of them. These gods must have wives, concubines and all conceivable human relationships. Indians are familiar only with such a religion.

Rational thinking the greatest attribute:

To start with, Buddha declared that it is not at all necessary for man to concern himself with god. He wanted people to be bothered with man alone. He did not speak about moksha (heaven) and (hell) naraka. He laid stress on man's character and right conduct. Wisdom with rational thinking, he said, was the greatest attribute of man. A thing is not to be believed in just because a rishi (sage) said it or a mahatma wrote it. It is absolutely necessary for every intelligent human being to examine a proposition with his own intellect and arrive at the truth himself.

Buddhism is therefore not a religion and we have pleasure in participating in Buddha's birthday only for that reason. Buddha's rationalism called forth a severe reactionary opposition. He lived Some 2,500 years ago when barbaric religious practices were the order of the day in India. He stood up boldly against the religion of the day; and the great opposition to his teaching is proof of Buddha's greatness and the power of his word. The people who wrote and spoke after him to destroy his rationalist platform, tell the tale of the stupendous efforts undertaken to revive the shaken barbaric Hindu religion.

Reference in Ramayana about Buddha

The Ramayana has spoken ill of Buddhism. The Ramayana was rewritten to take its later huge proportions to counter Buddha's teachings. The Ramayana which existed prior the Buddha was only a small story. The Vaishnavite Nalayira Prabandham, the Saivite Thevaram etc. have taken pains to ridicule and belittle Buddha. The Buddhists and the Jains have been decried as atheists, robbers, murderers, and enemies of vedic sacrifices. The Siva Bhaktas (devotees of Sivan) have prayed to Siva to give them the power

to molest the wives of Buddhists.

The meaning of Nastika

Buddha is ordinarily taken to refer to a person. Buddha means buddhi or intelligence. Anyone who uses his intelligence is a Buddha. All people are endowed with intelligence but only those who use it intelligently can be Buddhas. The word Siddha conveys a similar meaning. Siddha is one who controls his sense. God Vishnu is the center for Vaisnavism; but for Buddhism buddhi or intellect is the center. To-day the word 'nastika' (atheism) is made to one, who denies the existence of god. But the fact is that one, who denies the existence of god and uses his intellect and logically argues about things is taken for a 'nastika' (atheist). People who denounce Brahmanism are also treated as nastikas (atheists).

Twisted to all terrible meaning

Sometime ago a Buddhist conference was conducted at Erode. The Head of the World Buddhist Society, Mr. Mallala Sekhara, very nicely said in his opening address that we were all gathered there as so many Buddhas. The Encyclopedia Britannica has described Buddhism as one which calls for the use of Buddhi or intellect and which denounces blind belief.

To-day intellect is hardly given any place of importance. Schools and colleges do not ask people to use their intelligence and question tradition, reaction, and superstition. If a few do use their intellect, they are immediately branded as 'nastikas' (atheists), an appellation that has really no meaning. The rationalist has often to take great trouble to deny that he is a nastika (atheist), for the term has been twisted to mean all terrible things.

Even the Buddha did not ask people to blindly believe what he preached. He called upon them to weigh his words, sift them according to their intelligence and accept that part of them which appeared to them to be reasonable.

Looked at heavens with naked eyes

Gouthama Buddha preached his principles to people 2,500 years ago to suit their illiteracy then. The wisdom of the people had its limits. What was said then cannot all be cent per cent true to-day or cent per cent applicable to-day. To take the Buddha word for word to-day, is, to my mind, another form of 'asthikam' (atheism). People looked at the heavens then with naked eyes and could know only broad features. To-day we see through powerful telescopes and examine the black spots on the sun. To believe only in what the ancients knew is to limit human creative intelligence and purposeful progress.

Aryanism made the country barbaric

It would be true to Buddism to assert that knowledge improves with advancing times and that we must adjust our ideas in relation to the progress made. Sticking to old ideas as the final word, is to betray intellectual backwardness and stop all advancement in rationalism.

Buddha arose at a time when Aryanism had made the country a primitive barbaric irrational land. The men who wrote the Sastras and Puranas were intelligent in their own way, to suit their imperialist colonialist tendencies. The good of the masses was never their concern. The Sastras and Puranas prove the point beyond doubt.

Thiruvalluvar and his limitations

I have great respect for Thiruvalluvar; but he had his limitations. Even the greatest work of the olden days could not exceed the available intellect of the day or the progress then achieved by mankind. To say therefore that everything said by the sages or the Buddha or Thiruvalluvar is the last word, would be incorrect. Yet we honour Buddha and Thiruvalluvar for the reason that it was possible for them and they had the courage to expound a rationalist approach to Hindu religion and society at a time when people were barbaric, and the majority of the populace serving as slaves for the benefit

and comfort of an infinitely small class of citizens.

Our religious people will believe and shout about the fantastic nonsense found in the Puranas; yet when something about actual history is told to them they do not hesitate to reply: “Do not believe in what the white man has written about India”. These are people who dishonestly speak against their own conscience and the populace they contact are devoid of all powers of thinking. In the name of religion and the gods, the religious people have learnt to wobble, anything they like, and it is immaterial to them whether there is any correlation with truth or history. Religion therefore reduces itself to superstition.

Puranas dated after Buddha

When stating that the history written by the Britishers must be disbelieved, the Bharatiya Vidya Bhavan in the North India keeps on writing about the silly Mythologies and the undemocratic Sastras. Mr. Munshi was at the head of it. Dr. Radhakrishnan and millionaire Birla are important members in it. They have produced a book on the “Vedic Age” and Mr. Munshi has a great part in it. Even there it has been said in the foreword: “The ancient days were barbaric. The Puranas and the Itihasas are not history and they do not record the happenings of the period. It is all imagination. The word ‘Vyasa’ means story writer”. The Puranas entered the people’s heads and started to rule them; and that was the cause of our difficulties.

More than 75 per cent of the Puranas are stated to date after the Buddha. To counter the rationalist teaching of the Buddha, the Puranic rishis (sages) wrote the stories about the avatars (incarnations), the chief of which is that of Krishna, to divert the people and attract them to Brahmanism. Miracles of Hindu deities have always excited the special attention of the people and Krishna’s epic is full of sex and obscenity. Having done this much, divinity was also added to it and the Bhagavad Gita was written and added on to the Mahabharata at a much later period.

“I mean a different thing by caste”

Where is the need to create a god-like Krishna in such an obscene sexy environment and sing his praise in bhajans, dramas, and dances. Krishnaleelas have also come on the cinema screen. The bhakta who claps his hands or cups his palms in worship at the sight of Krishna's promiscuity, would not dare to allow the same god to visit his wife at home. Where is the meaning in people not rejecting what their own conscience prohibits? Why should there be festivals to celebrate a god's obscenity, promiscuity and adultery?

To-day none dare support the caste system. The exception to the rule is perhaps Mr. C. Rajagopalachariar who wants casteism to continue. If personally approached and questioned, he might say, "I mean a different thing by caste." How could there be caste without the support of the Vedas, Sastras and Puranas? How is it ever possible to destroy casteism without denouncing the Vedas, Sastras and Puranas? The one purpose of the Sastras is to condemn the Non-Brahmins as Sudras and Pariahs and preserve for all time the pre-eminence of the priestly class.

Praising Buddha and carrying on with gods?

Why has it become necessary for us to celebrate Buddha Day? If he is to be classed amongst the Alwar and Nayanmar saints, it would be better not to remember him. The Buddha Day is the enemy day for the Vaidiks (Hindu devotees). The Brahmin press will not properly report the proceedings of a meeting like this. Instead one will find announcements of a score or more of puranic meetings and reports of these meetings and reports of these meetings will fill the pages of the newspapers. How difficult it is to re-establish the rule of the intellect and destroy caste in these conditions, may better be imagined than described.

Which other country in the world has so many gods as ours? And why should there be gods without character? No useful purpose will be served by respecting and praising the Buddha and still carrying on with these gods. The people who eliminate these gods will become Buddhas themselves. Gods in human shape and given to human pains and pleasures, human crimes and virtues, cannot be gods at all. The stories about the great Hindu trinity,

Vishnu, Siva and Brahma, are full of obscenity, sex, violence incest and murder.

Washing the feet of dirty priests

The wonder of it all is that people who believe in these Puranas dare to come and participate in the celebration of Buddha's birthday as well. These are people who believe that a charitable person is one who builds a temple. These are people who think that piousness (bhakti) is expressed in knocking the head on stone pillar, or in washing the feet of dirty priests. The truth about Buddha is twisted and debauched by these puranics to nullify the great achievement of the great rationalist of the world.

Not have the guts to destroy caste

Books about the Ramayana and the Mahabharatha are still being printed and sold in thousands. What is the purpose? Is it not plainly to continue caste, superstition, and the slave mentality? If true democracy with its attributes of liberty, equality, and fraternity is to take root in India, the caste system must be rooted out. There must be a government which can dare to do it. To-day we have a government that speaks about the evils of the caste system, but has not the guts to destroy it.

r. Radhakrishnan has had the courage to say: "We have removed the rajas and zamindars. To obtain lasting benefit we must destroy casteism, and to do that we must have men with iron hearts." The government has the idea but not the will to attack casteism. It is not our purpose to establish a godless society. We want society in which truth and intellect rule as gods.

Buddha for our Revolutionary purpose

On the 23rd January 1954, we conducted a Buddhist Conference at Erode. Why did we do it? Was it to make ourselves Buddhists? Did we call upon the people to desert the Hindu religion and go over to Buddhism? No. For what then was the conference called in the name of the Buddha? It was because we

find in the teachings of Gowdhama Buddha full support for all that we want and for all that we want to destroy as degrading to the Hindus. Buddha's philosophy, his tenets, and his sermons stand by our Self-Respect and Rationalist movements. The gods, creeds, Sastras, Puranas and Ithihasas that enslave our people are the things we want to discard and Buddha's teachings and principles are of tremendous value to us for our revolutionary purposes.

An authority for our ideals

Some of the things we propagate to-day were taught by Gowdhama Buddha 2,500 years ago. The Buddhism serves as an authority for our ideals. When the Self-Respect ideals are propagated by a mere Ramasami, (Periyar) there are some, who feel that he is not big or important. They think that I could not be bigger than the Gita. For such people at least the authority of the Buddhism is a great encouragement. It will not then be so easy for the traditionalists to brush aside our ideals. They require to be told that rationalism is as old as the Buddhism, and that nothing very much new is being said now.

Accepted and worshipped by Hindus

For historical reasons, Buddha has been accepted by the Hindus. He is even being worshipped. Yet history tells us that the Buddhists were subjected to persecution and torture, their monasteries were burnt down, and their religion very nearly suppressed in India by the Hindu fanatics. Some Buddhists were set adrift on the high seas and left to die. In spite of all that, it has never been possible for the Hindus to erase the memory of the Buddha from the Hindu mind.

Brahmins made him Avatar of Vishnu

Finally the Brahmins were obliged to accept Buddha as the tenth avatar of Mahavishnu, thus making Buddhism a sub division of the all – embracing Hinduism, akin to saivism and vaishnavam. They may or may not have done the right thing in those old days, but the fact remains that Buddhism did not

completely disappear from the Indian soil. The government of free India has also found it impossible to forget Buddha. His teachings have been accorded official recognition to the exclusion of those of Saivism and Vaishnavism – the right and the left hands of Brahminic Hinduism.

harma Chakra in National Flag

The Buddhist symbol of the Dharma Chakra has found an honoured place in our National Flag. The Asoka pillar at Sarnath consisting of the four lions has been adopted as our national architectural symbol and this has become the emblem which adorns the shoulders of all our military officers, the bonnets of all our ministers, state cars and the post cards of every day use in the remotest villages. Since independence, Buddha's birth day has been declared a public holiday.

Can our movement belittled

What do all these mean? It means that the government of free India has accepted Buddha and his teachings. It has not been possible for the government to adopt any Hindu symbol, Saivite or Vaishnavite as the national symbol. This means that Hindu symbols are unfit for All – India national purposes. I regard this as a revolutionary turn in our people's history. If therefore we point out that the Self-Respect Propaganda that we make, was the subject of the Buddha's teaching 2,500 years ago, it must be possible for the people to realize that we are doing no more than what the government itself has already accepted. It is therefore impossible for the Brahmins, Congressmen, Pandarasannadhis, Sankaracharyas and Matathipathis to belittle our /Reformation movement.

Kural twisted to suit Brahminic teachings

One of the subtle tricks of Brahmins was to accept rationalist teachers as their own and then twist and turn their teachings to suit the undemocratic, authoritarian Brahminic teachings. First they did it with Buddha. Next they did it with Thiruvalluvar. Before the Self-Respect Movement adopted his

Kural as its scripture, the Brahmins and their Sudra slaves had also spoken highly of the Kural only to twist its real meaning. Brahmin commentator Parimelazhagar has imported into his commentary most of the Aryan tenets, and almost succeeded in hiding the genuine truths of Thiruvalluvar thoughts. It was only after we took up his Kural and expounded its real truths that it started to shine once again in all its ancient glory and splendour. To-day the whole land is filled with Kural associations and groups. More and more of the Kural is prescribed for study in schools with less and less of the caste and superstition-ridden texts of Aryan translation in Tamil like the Ramayana and the Mahabharatha.

We are now doing a similar thing to Buddhism. The truth about this religion is being propagated, to the dismay of the orthodox, tradition – bound Hindus. Their jealousy anger does not however, bother us.

No wisdom in Saints' teachings

Buddha gave the first place to rationalism. He refused to find wisdom in the writing of the ancient saints or devine scholars. He wanted the people to search for the truth themselves. Refusing comment on the existence or otherwise of a thing called god, he proceeded to dethrone atma or soul, since atma had been used as the spark of the paramatma or god, thereby bringing in the idea of god in a different way. A spark of god cannot be the instrument to gather sin and virtue, evil and righteous deed, since god has been described to be perfect and all –wise. It was this incorrect inter-relation between the atma and the paramatma (Soul and Supreme god) that came in for severe criticism at the hands of Buddha.

Idolatry in all forms, the worship of personal gods, ritualism and superstition were all condemned by Buddha. Almost everything held divine and sacred by the Aryans received hammer blows in Buddhism.

Gods with murderous weapons

Archaeologists have proved that many Hindu temples of to-day were

formerly Buddhist Vihars. It has been asserted that even Srirangam, Kancheepuram, Palani and Thirupathi temples were originally temples of Buddha. Temples that once harboured the beauteous Buddha a full of grace, love and compassion, were made to harbour warlike gods bearing in their hands murderous weapons. There is hardly a Hindu god who does not sport a deadly weapon to prove that these gods have some killing to their credit. Saivites and Vaishnavites are loud in their talk about god being love. This is all hypocrisy. This tall talk is belied by the very murderous appearance of the gods. Where is the connection between love and violence? The strangest thing is that in spite of the worship of the warlike gods, Hindus are by and large the most cowards when compared to all other nations.

6. On Marriage System

Why do people marry? It is sometimes said that it is for the procreation of mankind. But procreation is a thing found in all living creatures. It is not special to man. The question is which came first, desire or creation. The problem is similar to the problem as to whether the fowl came first or the egg. These are questions beyond man's comprehension and may have to be left unanswered.

Liberty denied to women

Is monogamy a natural instinct in man? There is no monogamy in the lower animal world. They unite indiscriminately and with different partners at different times. It is said that some birds, like the dove and the maina practise monogamy. To what species does man belong on this respect? Double standard is the rule in mankind in general. Man has no compunction to cohabit with many women but the same liberty is denied to women.

Origin of marriage

In the beginning man must have lived and cohabited like the animals in a

promiscuous manner. It was only when man acquired property and settled down to live in a specified place that the idea of husband and wife arose. The idea of private property led to separatism and individualism. Property thus gathered is owned by the man till his death; and after him it is to be used by somebody else. Who should that somebody be? Man desired that somebody should be some one intimately connected to him alone. That somebody had therefore to be his own undisputed son. There should be no dispute about the seed being his own. Hence arose the principle of husband and wife and a marriage system making it known to the people and to themselves.

Infidelity of husband

Property exclusive to man, therefore gave birth to marriage and chastity on the part of the wife, to make sure that she bore children to her married husband alone. The infidelity of the husband does not affect the legitimacy o the children born to the wife. If women had owned property from the beginning and passed it to their children, things would perhaps have been different leading to single standard (i.e., same standard of chastity or fidelity to man and woman.)

Connected with religion

Man has changed his environment beyond recognition. Railway, Post and Telegraph, telephone, cinema, radio, television, aero plane have all changed living conditions and the relations of man and man vastly. Even in India we have adopted all these Western scientific achievements to enhance our material comfort. The practices connected with marriage are one of the things not yet subjected to change. This is because marriage is largely connected with religion and there is a group benefited by religion and largely living by it, and refusing to lose its grip on the traditional practices. Furthermore custom is a hard thing to overcome, however degrading or obsolete some of the practices may be.

Priest sporting cross-thread (poonul or Yagnopavitham)

Hindu marriages emphasis caste differences and the hierarchy in society. The priest comes in as belonging to the highest caste, sporting the cross-thread on his body and refusing to dine with the marriage party of other castes. The marriage party invites the Brahmin priest on this basis and therefore shamelessly admits that it belong to the lower Sudra caste. Scarcely any thought has been given to this aspect of the situation by our people, albeit educated and wealthy. All sorts of rituals will be done in the marriage hall; and nobody will ask whether they are still necessary and whether there is still any meaning in them. It is only of late that some marriages devoid of the priest and his rituals are taking place in a very simple manner under the pressure of our Self-Respect movement's propaganda. But then such reformed marriages are few and far between.

Husband not her lord or god

These are days when women are gaining their freedom and caste is losing its stranglehold. In accordance with this progress, Self-Respect Marriages are taking place in which the principle of equality between the husband and wife is accepted. The bride here is not asked to promise that she will accept the husband as her lord and god and that she will serve him always as a slave and obey him without question at all times. Self-Respect Marriages are in a way companionate marriages.

Thali, Symbol of wife's slavery

Is the "Thali" or "Mangalyasutra" (the yellow thread with gold badge) absolutely necessary for the performance of a marriage? What does it stand for? It is said that the "Thali" is a symbol to indicate the married status of a woman like many other symbols of married women. This symbolism is good in so far as it will separate the married women from the unmarried and thus prevent them from being pestered by the gallant youths. The objection, however, is that similar symbols are not given to married men, thus once again introducing the double standard for the male and female sexes. Furthermore as for love marriages people do not obtain sanction in India, and all marriages are arranged by the parents, there does not appear to be any

need to symbolically indicate the married folk. It is true that in village communities, even the bridegroom was given some symbols like the silver ring for the third finger of the left hand. But the bridegrooms took courage to discard these symbols of men's married state, while women failed to do so. Hence, it is that the Self-Respecters regard the "Thali" as a symbol of the wife's slavery to the husband and hence plead for its omission.

Pandit's explanation

Our pandits (religious scholars) tell us that the Thali had its origin in ancient days in the context of brides giving their hand only to heroic youths who would be brave enough to kill tigers and bring back as a souvenir of their adventure, a tooth or a nail of the beast and tie the same to the neck of their bride. If such a test is prescribed for the modern youth, it is doubtful if even one in a million would prove fit for marriage. The pandits further explain that in later times, with the advance of civilization, the tiger's tooth or nail got replaced by a silver or gold ornament. Whatever the origin of the 'Thali', it is incontrovertible that all along it has stood for the total dedication of the bride as a slave to the groom, who can do what he likes with the wife. The practice is bound to change, either because the woman has now gained equality of rights, or because the meaning of the Thali has changed. It all depends on the strength and courage of our women-folk in future.

No auspicious day or time

For Self-Respect Marriages there in no such thing as an auspicious day or time. All days and all times are good for us. But for Vedic marriages elaborate precautions are taken to select an auspicious day and time in consultation with the priest or an astrologer. To effect a marriage match, the horoscopes are got tallied, the names of the boy and girl must be appropriate and then the day and time selected for the marriage must suit the particular bride and bridegroom according to the so-called astrological science. It must be noted that all this has been invented to fool the people, exploit their ignorance, and make money in the process. In spite of our people's faith in astrology, there are perhaps more widows in India than elsewhere. The expert

priest or astrologer who casts the horoscopes and tallies has perhaps half a dozen tonsured women in his house.

Tamil literature of two thousand years ago does not disclose the presence of the Brahmin at marriages, much less the barbaric ritualism of modern days. Tamil literature prior to Tholkappiam is lost to us. No people can produce any literary work like Tholkappiam without a thousand years of history behind it. All that work is lost.

Companionate agreement

Self-Respect Marriage is called “Companionate Agreement” This is a term that we find in the Kural, the Bible of the Tamils, written two thousand or more years ago by Thiruvalluvar, and it is the most appropriate word for the contract. The Vedic weddings speak of “kannikadhanam” or “thara-muhurtham”, to mean that the girl is taken over or given away to serve as a slave of the bridegroom. The bride is handed over like any other chattel, a cow or a vessel, with no rights of its own. This is essentially an Aryan practice imposed on the Dravidian race.

Why should a girl after being bred lovingly for years be given as “dhan” (alms) or charity? The purpose is to giver her no rights and to treat her as private property. The husband is entitled to give or hire her to anybody and the girl shall not question it. Our puranas are full of such stories.

The ‘thara-muhurtham’ (Donating Marriage) consists of a worse and more cruel procedure. In this wedding the bride’s hand is placed on that of the bridegroom and water is poured on top of it muttering the words Krishna-Krishna. Thereafter without even looking back, the girl’s parents and relatives get away quickly.

No God in Self-Respect Marriage

Self-Respect Marriages are not anything revolutionary. Here also we get a young man and a young woman married to each other in the presence of a large body of friends and relatives. All rituals known to tradition are avoided.

The boy and the girl ex-change garlands and pledge to each other that they will love one another, stand together in adversity as well as prosperity, share with equanimity the pains and pleasures that would be their lot, and serve the world to make it a better world than they found it. The marriage is therefore rational, simple, secular and economical. These marriages are described by the traditionalists as atheistic. If rationalism, a system by which everything is reasoned out, is atheism, we shall not hesitate to admit ourselves atheists. But the fact is that we have nothing to do with god. We do not bring in god on the occasion of Self-Respect Marriage, as we do not bring him in for many other social and political functions or contracts.

Hindu Doctrines no authority for us

The first victory achieved by the Self-Respecters is that the Brahmin priest is not permitted to conduct the wedding. There can be no honour in inviting a man to perform a marriage, when he can come only as a superior being, who will not desire to touch us or eat with us. Hence it is that these marriages are called Self-Respect Marriages. We do not allow anyone here who thinks of himself as belonging to a high caste, and we do not permit ourselves to behave as inferior people. There is an atmosphere of perfect equality in Self-Respect Marriages.

The second victory obtained is that this is a rational wedding. The Sastras (Hindu Religious regulations) are no authority for us the Dravidians. We are free to criticize and discard the agama injunctions as being superstitious, obsolete and barbaric. We have therefore abandoned all unnecessary antics. The boy and the girl to marry here are absolutely equal in status. It may be noted that in none of the eight types of Aryan marriages there is equality of status between the sexes, for the woman is always treated as a lower and inferior being subject to the power of man.

Where is the need to invite the Brahmin to perform the marriage? In the first place he is not one of the Dravidian people. In the second place he does not consider himself one amongst the people. In the third place he regards himself as belonging to the top caste and the other people as belonging to the low caste. To follow the Puranas is purohitam. To adhere to the Vedas is

Vaideekam. In both cases the Dravidian people are treated as Sudras meaning heirs of prostitutes. Why then follow either the Puranas or the Vedas? Should one take a line of action only to be ill-treated and insulted? Contact with the Vedas, Puranas, the Aryan gods and the Brahmin automatically means dishonor and insult to the people. Religion is expected to ennoble and elevate people; but Hinduism insults and injures Non-Brahmin people. The presence of the Brahmin at the wedding is an admission of our low status and an encouragement to the Brahmin to exercise his aggressive superiority.

Bride and bridegroom shedding tears

The Dravidian people are in fact in no way inferior to the Brahmins. This feeling has now largely come to stay. There is no avocation or occupation barred to the people. The Brahmin competes with the Dravidian people in all places on a footing of equality, thanks to Western democratic principles implanted in India. In the circumstances why should we accept our inferiority and the Brahmin's superiority at the important occasion of marriage by inviting him to act as a priest. Why invite and stand aloof in order not to pollute him? Are we to admit that we are dirty people? Why invite him and call him "Swami"? Is he a God? And what does he do, after all, beyond collecting some provisions and vegetables for his tummy? Where is the need to light the big fire in the thatched pandal when it only smokes up the place and makes the invites rub their eyes? The bride and bridegroom appear as though they are crying when the smoke stings their eyes. Is God to be found only in the fire? Is he not everywhere and in everything? Is he not be found in the electric light?

The third victory achieved in the Self-Respect Marriages as above is the elimination of the Brahmin priest and with him all ideas or notions of graded caste and separatism in Hindu Society.

Why should we hold on to a corpse?

The fourth victory obtained is the elimination of the Sanskrit language, a language unknown to all, a language that is dead and gone. Sanskrit is used

only to belittle and insult our living mother tongues. There was time when the Western nations also performed their marriages with a dead language, Latin. But as soon as self-respect and regard for their mother tongues grow amongst them, they gave up Latin. Why should we hold on to a corpse? Some people will say Sanskrit is not dead, because it is still being studied and used by the priests. In that case it is to be regarded as dead but now buried. It is therefore a corpse. When our Dravidian languages are flourishing and living in all glory and when Tamil in particular is older and more classical than Sanskrit, why then insult the "MOTHER" by keeping her away from the most important of our functions? In all Self-Respect Marriages, Tamil or the mother tongue of the parties concerned is used. The pledge is taken in Tamil and the leaders who preside at the marriages speak and explain things in Tamil.

Fantastic Nonsense

Furthermore, the hymns called mantras uttered by the Brahmin priest in Sanskrit contain a lot of nonsense. In one of the slokas, the bride is stated to have so long been married to Devas, Rishis, Kinnarars and Kimburudars and now is married to the bridegroom. Many other meaningless things are said and done by the priest at the pandal, which if translated into simple Tamil would appear as so much fantastic nonsense absolutely needless for the wedding occasion.

According to court decisions, the important requirements of a Vedic marriage are the Fire worship 'agni pujaa' and the seven steps taken together by bride and bridegroom after they are declared husband and wife. The presence of the Brahmin priest and the tying of the tali or mangalyasutra do not seem to be important though these are invariably part of the ceremonies. The presence of the Brahmin priest is perhaps not absolutely essential because many communities perform weddings with their own elders, and the Brahmin does not go to the Untouchables' (adidravida) marriages.

Legal validity by the D.M.K. Govt.

The courts once had not recognized Self-Respect marriages and the people who conducted marriages in this style were some times put to inconvenience. However, the law did not affect the poor. It was only operative for the transfer of property. Now thanks to the Dravida Munnetra Kazhagam (D.M.K.) Government in Tamilnadu and the late lamented Former Chief Minister Arignar Anna, Self-Respect marriages are legally validated. It will not be long before the State asks for all marriages to be registered and the speciality in the Vedic marriages will then automatically Vanish. I also visualize a day when a simple announcement in the newspapers to say that two persons have agreed to live husband and wife will suffice for the purpose of marriage. As it is, the Government is giving recognition to Vedic marriages, thereby admitting the existence and perpetuation of the undemocratic caste system, the meaningless rituals and superstition and superiority of the Brahmin priest.

By refusing to recognize Self-Respect marriages, the former Governments exposed themselves as irrational and opposed to democracy, secularism and simplicity, all of which the then ruling party was supposed to espouse.

The undemocratic caste system persists mostly because of the bankruptcy of intelligence on our part. A Non-Brahmin learned in the law will be a High Court judge or an advocate. He is expected to be aware of the humiliation cast on him by the hoary caste hierarchy. Yet he will get the Brahmin priest for his son’s or daughter’s marriage and fall at his feet like any other humble Sudra (Backward Dravidian). His education and his law in particular have been all a waste. Similar is the wretched fate of many honourable Judges. They still behave in the temples and in their marriage pandals as humble Sudras. The fact is they give very little thought to the subject, and are loth to fight tradition, for even a little change in custom brings on their heads the change of atheism, disaster and death. The line of least resistance whatever the humiliation involved, seems to be the ignoble criterion in their lives.

Same priest but language different

Perhaps many do not know that the purohit (priest) who visits Brahmin houses is different from the purohit (priest) who visits other houses, although

they are both Brahmins. It is said that the Sanskrit language used in these two houses is also different. The mantras (hymns) used in Brahmin houses are from the Vedas while that used in Non-Brahmin houses is from the Puranas. This is one more instance to emphasis the gradation in the Hindu caste system.

The Self-Respect movement has given great encouragement to inter-caste marriages and many have taken place. This is one more victory for the movement in its fight against Aryan orthodoxy. According to Brahminism, a marriage is said to be intercaste, if it is between a Brahmin and a non-Brahmin and not when it is between two non-Brahmin castes. But caste separatism has become so rigid that marriages between the sub-castes are taken as revolutionary in character as those between the so-called four major castes.

Different standards for men and women

The opposition that faced the parties to an inter-caste marriage and the troubles they were subjected to later in life were so great as to shake out very faith in the no-caste movement of the Self-Respecters. All honour therefore to those who braved the ordeal in the early days. Things are much easier now and very soon inter-caste marriages are bound to be more popular than ever before.

Widow marriage is another item in which the Self-Respect movement is interested,. Here again there is one standard for men and another for women. It is unsocial and undemocratic. Even in our Puranas (mythologies) widows have married again. This proves that in ancient days the practice was not taboo. Even now the practice is found in many of the Backward Communities.

Inter-caste marriage, Order of the day

It is a matter for congratulation that the Government has now reformed the Hindu law. The part played by the Self-Respect movement since 1925 in

this regard is not small. Monogamy has been made the law. Widow marriage and divorce are permitted. Women have obtained property rights and their share with men in the estate succession is equal. No man can take more than one wife, much less add a concubine to the household.

But unless people are properly educated and modernized, the law may become a dead letter. Women's education and liberty should advance to such an extent as to make them choose their own husbands. When this situation is reached much of our backwardness and superstition will vanish. Inter-caste marriage will be the order of the day and no parent will run after a priest or an astrologer to see if the horoscopes tally, names tally, dates tally, and so on.

Priest gangs will lose loot

India is perhaps one of the few countries in the world in which marriages are not required to be registered. Quite a lot of disputes and litigation in this country may be traced to this lacuna in the law. Marriages must be registered like births and deaths. To-day only marriages performed under the Special Marriage Act are registered. This is not enough. All marriages must be ordered to be registered. When that is done the ceremony before the Government Registrar will become all important and the gang of priests will lose its lure and loot.

Children not God's gift

While speaking of marriage, a word about family planning will not be out of place. I wrote about birth control in 1932. To-day Government of India itself has taken interest in it and opened thousands of clinics all over the country. It is necessary that care is taken by the newly married to see that they have no child birth for at least five years after marriage. After that it is enough they have one or two children. Getting a child in less than a year is not uncommon. What is the husband to do then? Caress the wife or the child? He will find time for neither, as he will be burdened with worries and wants.

Times have now changed and religion no longer threatens the young

couple at every step. People have come to realize that children are no longer God's gift and also not God's responsibility for rearing. It is within the power of the married couple to delay, space or stop child-birth. God is out of the picture now and for good.

Economy overcomes religion

Unlike the olden days the marriage ceremony is now restricted to one day. Even the most orthodox Hindus does not hesitate to do this. Economy has overcome religion, and for good gain. It is madness to waste money on pageantry and paraphernalia. The money saved would serve the young couple if invested in a bank or a house.

One last word. Selfishness should not rule the lives of the married couple. To earn and live for themselves is not a good rule in the present day socialist world. There must always be something for the outsider either in money, kind or effort. The individual is linked to the society, and unless they intermix, co-operate and combine, there can be no general happiness or uniform progress.

7. Materialism

With the advent of the Self-Respect movement in thecountry, and particularly since it gained some popularity, a certain amount of intellectual disturbance is noticeable amongst the people. At the same time the activation of counter propaganda on the part of the people, who either live by religion or enjoy privileges thereof, is also noticeable. This counter propaganda backed by age old pietism and superstition, has, I am aware, unnerved some social reformers and rationalists. For these reasons, I find it necessary to explain our position in regard to God and religion so that the genuine rationalists and those who would like to go with them may not be assailed by doubts or be not unaware of the dangers.

Probe into the mysteries

Let it be understood at the outset that we are people who are not in the least bothered about god or religion and that our principal purpose is to break the shackles that keep our people away from happiness, knowledge and freedom. Strictly speaking, there is no need for Self-Respecters to probe into the mysteries or magic or god or religion; we have been obliged to do so only because these are persistently thrown before us to thwart us in our purpose.

Out of ignorance

It has been maintained that only those, who believe in and worship the heroes of our Puranas as gods, are theists and the rest are anti-god and anti-religion. Nevertheless, it would be desirable to examine what this god or religion is, why they were created, and whether it was out of fear, from good or bad motives, or out of ignorance. For this purpose it would be enough to examine the nature of God, described as a being without a name or form, and of religion, held up as useful to mankind. It may not be necessary to go into details into which religion is divided or subdivided, for the very simple reason that the propagators of the different religions have already spent much energy, time, and money in condemning the beliefs and practices of one another and damaging each other in their missionary zeal. The result, however, is that one has failed to convert or destroy the other and has ended in each just trying to save his particular gods, prophets and creeds and practices. No one has been able to justify his god or creed on the basis of wisdom, justice and truth.

Children tutored of god

Let us see how and when the god-idea came amongst men. The idea must certainly have arisen only after man had grown up and begun to think, because even today, man begins to speak about god only after he has been told and taught about it from childhood onwards. It does not come of its own accord. It is only after little babes are shown idols and other objects as “Samis” (Deities) or gods and made to worship them by the elders helping the little ones to cup their hands, or join their palms that they begin to learn about god. Even so, the idea about god must have come to ancient man only

after he was born on earth and before he reached the thinking stage. And yet the thing called god is taken to be responsible for the creation of the universe, its maintenance and destruction,

When was Sakthi made?

The question is how and when this primeval energy personified as Sakthi came to be identified with God by early man. So far as our country is concerned, we can only find the causes through our popular gods. The earth, mountains, wind, fire, sun, moon, rivers, stars, rain, lightning, dreadful diseases, monstrous animals, etc. make up our gods. It must be plain at a time when the ancients were not able to know the truth about all these things, they made them all gods for fear of them. The Mountain Himalayas for instance was considered to be and worshipped as the seat of gods, from whose head the rivers originated. When people knew nothing about the lands beyond the Himalaya Mountain, all those lands were regarded as celestial lands even as the southern and eastern lands were taken for “pathala (subterranean) Ioka” and “Naga loga” (World of snakes) respectively.

Even magic was godly

Even to this day, man ascribes divinity to all those phenomena that are still beyond his intellect and research. Do we not see youngsters and illiterates regarding the magician as doing something divine just because they are not in a position to see the tricks behind the magic? The attitude of those of us who know the truth with reasoning, is simply to dismiss magic as a combination of tricks expertly done in swift movements, about which we do not know the details, but in which we are certain there is no divinity. Hence what appeared to the same person in his youth as something divine turns out to be simple magic as soon as he is able to judge things for himself, purely because the man has acquired some knowledge. What appears to the layman even now as divine, has ceased to be so, for the scientist. What is still awe-inspiring and divinely wonderful for the Easterner, has been laid bare as understandable truth by the Westerner.

Snake swallowing sun and moon

There was a time when our people regarded eclipses of the sun and the moon as the evil manifestations of invisible monstrous snakes called Raghu and Kethu periodically perpetrated on the sungod and the moongod. We have Puranas to say that the sun came under a curse to suffer periodic eclipse, and that to save the sungod from the danger, all people had to take a bath and propitiate the great god. It must be obvious that these beliefs arose at a time when people did not know much about astronomy. Like wise, when the causes of formation of clouds and rain were discovered, the clouds, the rain and the rivers ceased to be gods.

Gun-powder and god

Fear of epidemics and ignorance of methods either to prevent or cure them, created for the people many more gods and goddesses. With the advancement in the principles of hygiene and medicine, the propitiation of deities for diseases like cholera, plague and small pox has become less and less. With the invention of gunpowder and fire-arms, the fear attached to wild beasts like the tiger and the lion got obliterated. What therefore is still beyond human ken, continues to enjoy divine powers, but is sure to dwindle as science and technology progress. What is godly to one is otherwise to another, and this is dependent of the stage to which the one and the other's knowledge has reached.

Sentimental satisfaction

To-day when the Westerners invent some gadget, which we do not understand, much less make for ourselves, we do not immediately credit the Western scientist with divine powers. We must be proud I suppose of that much progress, but so long as full and complete knowledge of the world is wanting, the idea of god will persist. The man who is disappointed after hard labour and expectation, and the man who is unable to make good any serious loss, will continue to obtain sentimental satisfaction by ascribing the result to divine powers or fate.

Blame or praise for failure or success

A being or power that is above us controlling all things, acts as the source of hope and refuge in danger for the uninitiated. But those who try to understand nature, either are aware of human limitations or are prepared to admit that certain things are simply beyond their understanding or control. It must therefore be clear that ideas about god and divinity differ in accordance with the state of scientific knowledgle of different people. The blame or praise accorded to god for failure or success in life varies in proportion to the intellectual advancement of different people.

Science has opened up many of nature's mysteries and exploded the miracle in many phenomena. It can therefore be said that faith in god progressively declines with advancement rational in knowledge; and where there is less of science there is more of god in lands where rationalism has not made much headway, people discern the hand of god in almost everything they touch and see. We still notice among our masses some people getting god – possessed. It is only among barbaric people that stories about gods and goddesses possessed of all human and beastly passions find favour.

Puranas believed no more

People, who some time ago believed in the Puranas (Mythologies) as true stories of god-men on earth, are to-day hesitant in their avowals; but in order to cover their ignorance and vested interests, they try hard to import science into their old Puranas. Indeed they are finding it hard to retain the faith of people, who are increasingly taking courage to reject whatever science has proved to be false and make-believe. Artificial rain, bringing back the dead to life though for a little while, the radio and the cinema, have all emphasized man's inventive genius and ability to conquer nature. Even the masses have not failed to be impressed by these scientific achievements though it must be admitted that their old faith in tradition and superstition, though shaken, has not disappeared.

The intelligent man is in general an arrogant man. He thinks himself to be all wise and therefore refuses to admit the truism "I do not know" when

anything is beyond his reach; instead he quietly brings in god to his aid. It is not easy to change this nature unless wisdom is available in full measure. There are those amongst us, who for selfish reasons and material gain, will continue our blind faith, though subjectively convinced of their untruth, only to continue our exploitation of the credulous masses. There are many, who can subsist only if religion and superstition prevail; and they will leave no stone unturned to keep their trade going, whatever the bad effect on the people.

Fist error committed by man

Early man, when he emerged from a savage nomadic existence to settle down in colonies, found the need for some rules of life, for no co-operative society or association can function even for a day without accepted or enforced rules. These rules of conduct slowly developed into religion. To enforce these rules, penalties were imposed for disobedience. When penal provisions were found not to act properly, or when people were found to disregard the rules in private or act against them in secret, the rulers must have deemed it necessary either for public good or selfish ends or both to add the sanction of god to the rules. When people were told that the displeasure of the gods would attack them, even when rules were disregarded in private homes or secret places, the enforcement of order in society must have become easier and simpler. Indeed the rulers must have found that it was easier to deceive and exploit the people in the name of god and religion, by saying that “god made the rules” and that “god would punish them for disobedience, if not in this life definitely in the next life”, and so on. I believe that this was the time when man committed his first error.

“My religion is truer and bigger”

To examine the nature of the rules of conduct, it has to be noted that the physical condition of the country, the character of the people, and age of civilization, in other words, place, people and time, have mostly determined them. The innocence and ignorance of the masses and the selfish aggrandizing tendencies of the privileged and exploiting classes also played a

large part in determining the rules, more particularly of the latter. When however the rules do not suit a certain section, either because of the lapse of time or a change in the condition of the people, a section detached itself from the main community and set itself up elsewhere, either by simple colonization or by conquering and subjugating weaker people in a distant land. Thereafter a new set of rules or a new religion in some ways different from the old one slowly evolved itself, and more often than not stood in opposition to the older religion, giving room for the fanatics to say, “my religion is bigger and truer”. The seeds for hatred and warfare would then have been sown truly and well.

Confusion worse confounded

Religious and temporal leaders have on occasion tried to bring about peace in the affairs of the tribes, not so much by abandoning the old rules as by interpreting the old rules in a new light. These efforts have only ended in creating new religions or creeds without ever liquidating the old religion sought to be reformed. These subdivisions and multiplications of religion have made confusion worse confounded in the mater of establishing any truth but have definitely succeeded in solidifying certain creedal practices and rituals as peculiar to each group, and these alone differentiate and divide the people. The essentials of early religious social conduct would not only have vanished into oblivion, but would have been metamorphosed into something opposed to the original principles, in as much as the rules have been changed and adapted to serve the selfish and exclusive purposes of the privileged classes. This is actually what we witness to-day in almost all religions. The mass of the people are misled, misguided and deceived to serve and slave for the benefit of a lazy priestly class, and arrogant aristocracy, or a supine plutocracy.

Murder and misery by religion

The evil effects of religion are apparent to all those who wish to see. In the first place man’s intellect gets very badly influenced. The bigot, who pins his faith in his own religion and his own god, fails either to grant a similar

status to another religion or to discredit his god for having allowed the other religion or religions to come into being.

Nobody seems to ask whether god will create different religions only to make them fight each other and create bloodshed, murder and misery in the grand design. This simple truth does not even reach the subtle brains of the great Acharyas or prophets. Instead, each one struts about as the most correct and truest intermediary of god on earth, born for the set purpose of leading man to godhead. How far religion has despoiled men's minds by the above process can be gauged by the religious wars and fights, that fill man's history on earth.

Secondly religion has divided man from man instead of uniting all mankind in one fold. Thirdly, religion is primarily interested in making the faithful conform to certain outward forms or peculiar dress, and not stressing correct conduct or culture. Fourthly, there is no scope whatsoever for a rational approach to questions of religion, for every religion insists on blind belief without question some propositions and tenets albeit unacceptable to conscience or intellect. Nor is it permissible for the faithful to believe a part and doubt or disbelieve the rest. Fifthly, religion creates as set of go-betweens or brokers between god and man and makes the practices and interpretations of these brokers or priests authoritative and far superior to the commonsense and practical experience of the laymen. Lastly, religion prescribes salvation in proportion to the money spent on the priests and the temples, however heinous the sins of the man may be. This complacent solution helps man to amass wealth by atrocious means and live later in lazy luxury unconscionably built on the sweat and toil of the common man.

Furthermore religion makes men cowards in life. Truth, freedom, and self-respect are lost to the religionist. Superstition reigns supreme. The Saivite devotee concludes that all his sins will be washed away, if only he smears a little ash on his body. Scoundrels and humbugs pass as pious specimens of humanity by painting some religious mark prominently on their foreheads. Indeed these marks have come to cover hypocrisy, blackmarketing, deceit and cunning. An ardent Vaishnavite proclaims that if the name of Rama is once uttered, all sins will evaporate, since Rama is the

only god to give salvation. Even so the pious Christian believes that Jesus alone can lead men to heaven, and that no other god can even offer any warmth. Like wise the Muslim believes that every word in the Koran is god's own word and that not a line in it could be changed. If such is the attitude of each religion, one wonders where the truth is to be found and how peace can be secured.

8. The Hoax About Gods"Incarnation of Vishnu" – "Incarnated gods of Vishnu"

"Avatars of Vishnu".

These are the biggest hoaxes of the Vishnavite Brahmanic religion. This is about the same as the Brahmin demand for protecting and propagating the dead Sanskrit as a divine language.

If god is defined as a power that creates, protects and destroys the world, as a power that has no beginning and no end, as a power that cannot be seen, heard or touched, as a power that is found everywhere, as a power that has no name, shape or character, and as a power that stands for truth, beauty, love and equality, there is nothing to object to in it. There is no need for anybody to bother about the existence or non-existence of such a power. This article is not written to deny the existence of such a god.

Traditional ritual or accepted truth?

Some religions have laboured hard and long to create in the minds of the people the truth about the existence of such a god.

However, it is very essential to know in what way the people, in particular, the great Dravidian people – have been told about god, and what they have begun to believe in, and whether it is correct or not. It is about time that the common people come to know about it.

Exploits and character of principal gods

To day Hindu gods are Siva, his wife, their children and the paraphernalia attached to all these.

Next come Vishnu, his wife, their children, the avatars of Vishnu, their wives and children and all the paraphernalia attached thereto.

Third in the list are Brahma, his wife and their children and the paraphernalia attached to them.

Besides these principal gods, there are the others, Indra, Varuna, Agni, Vayu, Surya, Chandra, some selected animals, a few birds a few mountains and some rivers.

Let us say something in general about all these Hindu gods and then discuss in some detail the exploits and character of the principal gods. Let us also take note of the researches of some Western and Indian scholars on the subject for a better understanding of Hinduism

Gods of bad character and obscene habits.

In trying to understand the nature of these gods, it is necessary to know how these gods originated, who created them, how they have been copied by others giving them different names and introduced in other countries.

Professor Calvin has said that the Hindus professing the Aryan religion have more bad and indecent practices than good and decent practices based on religion. Sir Williams Jones, who first translated and published the Manu Code in English, has said that the Manu Dharma Sastra is an unjust and arbitrary code for human conduct. That the gods of the Hindus are in general possessed of bad character and obscene habits is the opinion of many learned scholars, and they conclude that the situation cannot be different where idolatry of the worst type prevails.

Copies of foreign gods

The religious history of many countries discloses the fact that what are

regarded as the Hindu religious gods are not peculiar or exclusive to India. The Hindu gods are seen to be in part “copies” of foreign gods. For instance, the Linga worshipped by the Hindus as god Siva, is no other than the Phallus of the ancient Greeks and Priapus of the ancient Egyptians. The goddess Kali was the goddess Diana of the Greeks. Who copied form whom may be points for controversy. Either they created different gods from the same idea or one copied from the other. At any rate, it is clear that some of the gods of the Hindus with certain attributes are not exclusive to India.

Origin of idol worship

Stories about the Hindu gods have different versions. Some contradict one another. There is one school of thought, which says that India got her religion and the gods from the Egyptians and another which says the opposite. There is yet another school, which believes that it was Persia, which fathered the religions of both ancient India and Egypt. Chaldaea it is said, first practiced the worship of the Sun, and it later spread to Persia and India. The other personal gods appear to have followed the sun-god. Taking advantage of the ignorance and savage condition of the people, the priests have gone on inventing a god for every purpose in order to maintain their own power and authority over the people. It is said that the idolatry of Chaldaea developed in Persia and that it received further impetus in Egypt and India. Whatever be the origins of idolatry, the fact remains that the Hindus are to-day the greatest idolators of the world.

Idolatry coiled around mythologies

The number of gods in Hinduism is countless and is still growing. Major Moor has said rightly that Hinduism is full of idolatry coiled (wound) a round the Puranas (mythologoes). The sciences, fine arts, literature, painting, sculpture, customs and habits of the Hindus have close connection customs with their puranas, adds Major Moor.

The Hindus have fantastic number of years in an Era or Yuga. The Satya Yuga is supposed to have lasted 17,28,000 years. The Thretha Yuga that

followed the Satya held sway for 12.96.000 years, the third of Dwapara Yuga continued for 8,64,000 Years. The last and present Kaliyuga has to run for 4,32,000 Years. These ages are all beyond common sense and known facts about human history. There is yet another Yuga mentioned in the Puranas, called Devayuga or Mahayuga, Which lasted for 39, 67, 20, 000 Years. These myths about yugas have been invented to deceive and dumbfound the people about the ageless antiquity of the Hindu religion and its Puranas. The Hindu deities take different names in different parts of India and are beyond count.

Concoctions to attract attention

Nobody has known or seen this god; but he is believed to have created the world. Prof. Eraskine has said in the matter of Hindu gods that the Brahmin priests were aware that they were myths, but kept the truth to themselves and foisted the gods in human form on the people to sustain ritualism and their own privileged survival. Priesthood, superstition, and obscurantism took deep roots in India because of idolatry. Idolatry was not confined to mere human forms and animals. Those forms were also combined. Human bodies were given animal heads. The satyr worship was prevalent in all the old religions of Greece and Rome, Babylon and Egypt. It was obviously easy for the priests to attract the attention and wonder of the people through such concoctions. Everything big and great was made divine-the sun, the moon, and the stars, mountains and rivers. Hence it was that the god that could not be seen or realised, was found in all these wonderful objects in nature and in the images the priests made for worship. The real god got covered up and hidden in these images. It soon became impossible for man to think of god or of all-powerful force independent of the idols. Huge temples were built for the unseen Brahma, as the priests put it. While there may have been some truth about god that was invisible and unknown in the religious literature of the ancients, the people were given make-believes and fantasies and idols with legends of the impossible.

On the one hand, the Vedas were said to assert the oneness of god; and on the other hand, the people were given gods in thousands. The numerous temples built for the gods and the feasts periodically celebrated for them gave

ample work and profit for the Brahmin priests. The people also seem to have got a kick out of this religious pageantry.

The exploits of some of the gods like Siva and Durga were gruesome and horrid. Force, sword and blood were their means to subdue their enemies. In the Koorma Purana, god Siva himself is said to have ordered idol worship.

Mother marrying her own sons

The great god Brahma is stated to have created the world. As to how the creation was done, there are several versions and no two stories agree. One story is that Parabrahma created the female deity Bhavani. (The philosophic explanation given of Bhavani is that it means energy in nature.) This Bhavani gave birth to three sons, Brahma, Vishnu and Siva. The mother Bhavani later changed herself into three young girls and married the three sons. In other words the mother became the wife of the sons.

Egg burst into 14 pieces

Another legend about creation is that the natural energies were enclosed in an egg, which burst into fourteen pieces to make the seven upper and seven lower worlds. Later the god appeared on the Meru mountain and gave the works of creation to Brahma, protection to Vishnu and destruction to Siva.

A third tale is that when the first world was destroyed, Vishnu was found resting on the great serpent Anandan. A lotus appeared from his navel and from the lotus came out Brahma to create the world and an agent to destroy that world in the person of Siva. Thereafter Brahma created the human race. In creating the human race, the great god practiced discrimination. He created the Brahmins from his head, the Kshatriyas from his shoulders, the Vaisyas from his thighs, and the Sudras from his feet. It must be noted that a male god gave birth to the human kind. The births being extraordinary, the sex of the creator obviously does not matter.

The story of the Greek god Saturn is similar to that of Brahma. This Brahma has four red heads on a single neck. To start with, Brahma had five

heads, but had to lose one head at the hands of the irate Siva, since he refused to accept Siva as a superior god. Another story is that both Brahma and Sivan had five heads each, which caused Siva's wife to get confused several times. To save the situation, Sivan deprived Brahma of one of his heads. The vehicle for Brahma is variously stated to be a duck or a swan. It would appear that Vishnu and Siva joined hands to degrade Brahma and destroy his temples.

Brahma with goat's head

aksha is a reincarnation (an avatar) of Brahma. His daughter Sakthi became Siva's wife Parvathi. Sakthis's son Veerabhadran was born not to his mother but to his father Siva alone from his hairlocks. For having slighted his father Sivan and caused the death of his mother in a fire, Veerabhadra got angry and took revenge on Daksha by cutting off his head; but at the request of the Devas, Daksha, who was no other than Brahma, was restored to life. But the several heads of Daksha had got burnt in the fire. Hence a goat's head was fixed to him. And this Brahma is till supposed to be moving about with a goat's head.

Krishna with every woman

Viswakarma was the great carpenter-god. He is variously described as the hand of god and son of Brahma. He is further said to be a white man with three eyes.

Narada was the son of Brahma and Saraswati. His job was to proclaim and convey god's orders. He is said to have invented the veena. He had no wife or concubine. He is said to have once asked Krishna to give him one of numerous women he had. Krishna immediately permitted him to take any woman who was alone; but to his dismay, Narada found Krishna in every house that he entered. Disappointed he returned to his Brahmacharya (Bachelorhood).

60,000 children to barren queen

Brigu was a great sage (rishi) and was the son of Brahma. A controversy arose as to which of the Trinity was the greatest; all the three, Brahma, Vishnu, and Siva, referred the matter to Brigu who adopted a queer method for testing the gods. He subjected Brahma and Siva to violent abuse and found them getting angry. Next he went to test Vishnu, but finding him asleep beside his wife Laxmi, he kicked him on his chest waking up. Vishnu did not get angry but asked if Brigu had hurt his leg. He did more. He caressed the leg that kicked him. More absurd stories had been written about Brigu's exploits. One such is his assistance to enable the barren queen of King Sagara to give birth to 60,000 (Sixty thousand) children. It is not known if the queen is still in the process of producing children!

Saraswati the Indian Minerva

Brahma's son Manu became the father of seven sages (rishis), who it is said, married six women. What the arrangement was between seven men and six women has not been made clear in the Purana (Mythology). Obviously supernatural and unnatural things relating to gods and sages (rishis) do not require any explanation.

Goddess Saraswati is variously described as Braham's daughter and one of the wives of Vishnu, or as Brahma's wife. In either case the relationship accords with incest. However, the Hindus worship Saraswati as the goddess of learning. Hindus are made to believe that education is obtainable only by the grace of Saraswati. It is said that to obtain condonation for uttering false hood, this goddess should be propitiated. If the response is to be good, worship must be often repeated. It looks as if Hindus are prone to untruth. In fact Prof. Charles Colman has commented on the Hindu habit of uttering falsehoods. Saraswati is compared with Minerva, the goddess of learning of the Greeks and Romans.

Confined to museums

All these fables lead us on to the similarity between the Western pagan gods and those of the Hindus. While the Westerners long ago confined these gods to the museum and mythological literature, the Hindus still hug them. A

list is given below to show that the sources for the gods and goddesses, assuming that one did not copy from the other, have been the same for the Greco-Romans and the Hindus.

Siva and Indra Jupiter

Brahma Saturn

Yama Minas

Varuna Neptune

Surya Sol

Chandra Lunus

Vayu Eeyovas

Viswakarma Vulcan

Ashwins Castor and Pollux

Ganesa Janus

Vrajanti or Vaithrani Sticksnadhi

Kubera Pluto

Krishna Apollo

Narada Mercury

Rama Bacchus

Kanda Mars

urga Juno

Saraswati Minerva

Ramba Venus

Usha Aurora

Saga Vesta

Brinivi Saiballi

Sree Iris

Let us next proceed to examine the character of some of the lesser deities of the Aryans.

Varuna and Greek oranus

The Greeks worshipped the sky in the form of a wild bull and called it Dias. In Greek “oranus”means the sky. It is this oranus that the Aryans called Varuna. This Varuna is described as living in a golden mansion high up in the sky. This mansion is said to contain one thousand gateways and rooms. Varuna wears brilliant shining apparel. He has spies in his service. After having praised him this much, the Rig-Veda speaks ill of his birth and tribe. He has been slighted as an Asura of Dravidian race who rules with the aid of vanishing tricks. These tricks are given two meanings by the Sanskritists of Aryan race.

Caste differentiation of Aryans

God’s illusory tricks or maya-leela take the praiseworthy name of noble or divine play of the God (Thiruvilaiyadal). If the Asuras of Dravidian race do illusory tricks, they are said to result in evil for mankind. Even in word-meanings, race and caste differentiation is emphasised by the Aryans.

By his illusory tricks, Varuna causes the Sun’s revolution in Sky. The Sun is described as Varuns’s eyes. Above all Varuna is the rain god and lord of the seas and rivers. People in general have looked upon the sky as the symbol

of Varuna, but Varuna has these attributes attached to him in the ancient texts.

VISHNU: In the Rig Veda, Vishnu has been treated as a minor deity. He has been described as one who roams about the world i.e. in all the three worlds of the earth, heaven and akasa or space. The Vamana Avatara Purana has this description as the basis for its story. It is also said that it was the Sun, who represented as Vishnu.

Lover – Mother – Sister

The sky-god Varuna and his wife Athithi gave birth to the Sun - god. Devotees (Bhaktas) obtain release if they worship this Athithi. The early morning dawn has been made a goddess and named Usha, who is in love with the sun. This Usha has a peculiar relation with the Sun. In the morning she is said to love the Sun, but becomes his mother in the middle of the day and later, at night, becomes his sister. Further a close relationship is shown between Usha and the god Agni.

runkenness had been given divine status. Somadeva is the god of the drunkards. Bacchus was the liquor-god of the Greco Romans.

The Aswinis

The Aswinis are two inseparable gods, known for their drunkenness. The Rig veda describes them as carrying their liquor pots in their chariots both for their own consumption and for supply to others. Their chariots would be drawn by oxen or asses . Their sister is Usha, and hence their close relationship with the Sun-god, which has been twisted to look fantastic. The Sun is said to assume the form of a damsel to have sexual relations with the twins. One other story says that the daughter of the Sun became the wife of the two Aswinis, thus falsifying the former story in which the Sun takes the form of a damsel to make love with the twins. Both versions are found in the Rig Veda.

Surya is the daughter of the Sun. As the common wife of the Aswinis, she

is taken in the chariot wherever the gods go to administer medicine to their clients, for the Aswinis are the physicians of the gods.

The dawn is personified by another goddess named Savithri. The Gayathri japa (prayer) done in the mornings is to worship this Savithri and to ask for a boon. Although there is this worship of a female deity, some of the slokas (hymns) are said to be discourteous to women.

After describing the Devas (Heavenly Supermen) as free from disease, old age or death,, we are told that the Aswinis are the physicians of the gods. Where is the need for a doctor for Devas who are ever healthy, youthful and living? There is another hoax connected with this. The Aswinis are praised to the skies for their healing abilities; but it is said that nobody knows about their healing methods or medicines. The Aswini also, it is deplored, did not impart the secrets to anybody.

Here is another version of the Aswini story. It is said that the Aswinis are still in the process of making love to Surya, who is continually declining their advances. Every morning the Aswinis start making love and pursue the fleeting Surya. Yet another story is that the Aswinis are pursuing Surya not to marry her, but to get her married to Chandra.

There is a similar myth in the Greek legends. God Lettis has two sons whose job is to save the daughter of the Sun or the Sun himself from getting drowned in the sea.

The explanation of the scholars is that the Aswinis stand for the dawn and the evening as also for the bright morning and evening star Venus high up in sky. Prof. Weber thinks that the Hindus have called the two stars Castor and Pollux, the Aswinis.

Indra

The principal god of the Vedic Aryans is Indra. More than a quarter of the Rig Veds is devoted to describing his exploits and invoking his aid for the success of the Aryans. The Puranas are full of legends about Indra. The

Aryans seem to have taken a particular delight in Indra's love affairs. He is more a man that any other god, and hence his adventures in promiscuity, military valour and waywardness.

Indra, however, is not a special creation of the Indo-Aryans. In the Zend Avesta of the Persian Aryans, Indra is depicted as a rakshasa (virulent brute) given to heavy drinking of somapana (liquor). His drunkenness drove him to more amorous adventures than is usual with the Aryan gods. Drunkards cannot be expected to be otherwise.

The Vedic Aryans dubbed Indra as "somappa", to indicate his special taste for liquor. The Aryan pandits (Scholars) have maintained a controversy about Indra's parentage. Some Vedic hymns (slokas) assert that Indra was no other than Varuna, the rain-god. Some other slokas would have him as the son of Vishtari and the twin brother of Agni. This appears to be rather inconsistent. Rain and fire do not go together; but inconsistencies do not matter so far Hindu gods are concerned.

The legend about this rain-god is interesting. A mountain snake by name Vritthran takes the clouds as prisoner. Indra using his vajrayudha (weapon) attacks Vritthran and releases the clouds, thus causing rain. Aryan superstition is evidenced in legends such as these. Thunder and rain preceded by lightning were obviously responsible for this story. Either the Aryans did not know the scientific facts about the causation of rain or they tried to fool the lay people by inventing a divine legend to explain natural phenomena. To this they added worship of Indra by installing homa-kundas (Fire-pits) and sending up smoke as emissaries to the rain-god. The ritual of the homa-kunda fire – worship results in bringing easy money for the crafty priesthood.

Indra was also worshipped as the Commander-in chief of the Aryan hordes in the fight against the DRAVIDIANS called as Dasyus, the natives of India. Many are the hymns (slokas) in the Vedas beseeching Indra to destroy the Dasyus and seize their lands. Indra stands therefore pre-eminently as the defender of the fair Aryans in their struggle with the dark-skinned native Dasyus (Dravidians) for the mastery of India. Not stopping with the defeat inflicted on the Dasyus, Indra is said to have finished Yasthri, his father

according to some other Purana. He is therefore one who, according to the Ayan polity, has committed the sin of ‘pithru-hatthi’ (‘Murder of Father’).

Indra also attacked and destroyed Usha’s Chariot and obstructed Surya’s horses, as though these are climaxes in a drunkard’s adventures. The truth intended to be brought out is that the great Sun and his light and heat are sometimes obstructed by the dark clouds and downpour of rain. This ordinary feature is entwined in a legend of Indra to supplant the earlier legend about Vritthran imprisoning the clouds in the high mountains.

There is no mention of thunder and rain in the Indra Vritthrausra story. Water released by Indra runs out like a race horse, as per the Vedic sloka. A horse running in air head downwards, appears to be the worst of imageries. Vajrayudha is a weapon made out of a metal found on the earth. But the weapon is seen to have been used by the devas (Super men) from heaven, which is another inconsistency. The Aryans have put out another god of rain under the name of Parjanya to make matters more confusing.

All these stories make confusion worse confounded and are thoroughly opposed to reason.

A legend of old Russia is similar to that of Indra. The legend had its origin in the snowy countries of North Russia and traveled south and on to India with the Aryans.

Rudra

This is a god whose appearance is like that of a ghost or a mad monk. He has heavy locks of hair and is black in colour. He is cruel, like a fearful wild beast. He has been described as an aerial bear and a wild bison. He is subjected to fits of anger and even trifles rouse his ire. The thunder weapon thrown by him will kill the Aryans and their cattle. Hence that numerous slokas (hymns) in the Vedas addressed to him to spare the Aryans. By describing Rudra as the divine physician, who heals the sick inconsistency has been incorporated in his character. The god who is quickly angered is also the god who emits cold. His description first into a dark cloud to

describe which the Aryans must have created a legend.

Aryan fantasy does not stop with this. The white clouds are made into cows. The Rudra of the dark cloud joins Prisini of the white cloud and gives birth to 180 children, named Marudars, who, however number only 21 according to another version. Vayu has also been described as the father of these Marudars. In other words, Prisini has two husbands, Vayu and Rudra. The children are all of the same age, having been born at the same time. Yet another Vedic legend says that the Marudars took birth without any parentage. They were born by themselves. Legends seem to have changed from time to time. Rain is generally preceded by frightening winds that raise dust. They describe this as if the Aryans invented the Marudars. 'Sanda-marudam means hurricane and 'mantha-marudam' means breeze, and such simple things must be woven into an imaginary story for the Aryans.

Agni

Agni is fire and it is the life-god of the Aryans. The word "Vediar"means one who ignites a fire or one who takes the aid of fire. 'Vedhu' in Tamil means heat. To give 'Vedhu'means to give hot water or apply hot ash to the body. The vedic priests made a companion of the fire-god. To communicate their desires to the rain-god Indra, the Aryans used Agni (Fire). The smoke shooting up form the homa gunda (fire-pit) was supposed to communicate with the cloud.

Agnideva's (Fire-God's) physical appearance accords with the duties ascribed to him. His back is white (the white, burnt-out ash). His hair on the head spurts out like the flames of fire, and he eats not by the mouth but by his tongue-to signify the flames that envelope any burning object. His food consists of milk, butter and ghee which are the things that the priests waste in the homa-gunda (fire-pit). Agnilike, all other gods, takes special delight in hot drinks like soma-pana (liquor). The Vedic slokas are silent about the destination of these drinks and foods, whether it is Agni's (Fire's) mouth or the mouths of his human devotees. This god demands food and drink three times a day – morning, mid-day and evening.

Smoke screen antics

The rationalist would ask if the priests are the post-boxes for the Aryan gods, seeing the gifts showered on the purohits (priests) at various ceremonies. The priests have made themselves representatives of Agni (Fire), who has been described as the mouthpiece of all the other gods. If everything were asked to be poured down the throats of the priests, suspicion might be aroused. Hence it is that something valuable is also asked to be consigned to the fire. The homa-gunda (fire-pit) is also duly respected after it has consumed special twigs, ghee, and grains, by scooping the white ash from the homa pit and applying it to the forehead, chest and arms. Applying the ashes is the climax of the sacrificial hoax. One does not know how the Hindu priest's fore-head and stomach happen to serve as the medium for the gifts of the people made to Agnideva. (Fire-God). There, however, does not appear to be any authority in the Vedas for this queer ash smearing of the priests and the people.

Scientists are perhaps still struggling to find the mysteries behind smoke. But the Vedas seem to have, settled it. Smoke is the pillar that supports the sky. Agnideva (Fire-God) created this smoke pillar, and set it up to support the sky to prevent it crashing down on the heads of the Aryans. If only the modern scientists and engineers could obtain the secret of making pillars out of smoke from our priests (purohits), they could straightaway dispense with steel, concrete, and mortar as unnecessary aids to building structures. The smoke pillars as fabricated by the Aryans will lead them on to the sky.

The mythical superstition is the easiest thing to make fools of others. The Vedic Aryans seem to have succeeded in this effort to a very large extent.

Born daily and died daily

Agni-deva's (Fire-God's) birth is as queer as his character according to the Vedas. In one place he is named the son of the "First God". Another would have him the child of the sky and the earth. The mystery of agni's (fire's) birth puts to shame the story about the search for Indra's father, He was not born in the way children are born to men or in the way kids are born

to animals or even in the way chicks are born to birds. Do you know who the father and the mother of Agni are? They are the two twigs in the hands of the Aryan priests. Twigs are not of the modern priests, but the fire-igniting ones of the ancients. This Agni is born every day and every time the purohits rub one twig against the other, and grows quickly into a powerful being. But even the fiercest fire dies down in a short time. This must then be Agni's (Fire's) daily death. Agni therefore one who is born daily, does his work and dies daily. The Vedic fire, centered in the homa-gunda (flame-pit) has been ennobled by such fantasies as these. Agni has another name, Doomakethu, one who brings evil, the star that foretells evil. Hence it is that Agni is a destructive agent. Agni is also the offspring of might. The Vedic slokas further state that ten women help in his birth, the ten being no other than the ten fingers that light the fire with the sticks.

Holy trinity but ill-omen

Agni (Fire) is a trinity for the Aryans. He is a god of three characters. He has three heads, three bodies, and three brilliance's. The three names, the three vibuthi streaks, the principle of waving the holy light thrice to gods, and of throwing water thrice, etc., seem to have had their origin in the three attributes of Agni-deva. Yet we have a bad name attached to the number three. Anything undertaken by three persons is considered a bad omen. There are people who dislike the very number three. The great Aryan gods make trinity, and the characters given to each of them are three, and these great gods are represented on Hindu foreheads by three lines, horizontal or vertical; yet it is strange that the superstition about the holy three has all along persisted.

Agni is also described as twice-born by the so-called twice-born priests. It is to be noted that the Brahmins and others think they are born once to their mothers and a second time when they don the corss-thread. This barbaric superstition has been carried over to their god Agni, who has been given one more job in addition to his others, namely priesthood. Agni has been made a Brahmin and the chief priest of the devas (Heavenly Supermen).

It has to be remembered that the ancient practices of burning fire and

offering sacrifices are not the monopoly of the Sanskritic Brahmins any more than they are their exclusive inventions. The ancient Greeks and Romans had such practices. The only difference is that while the West gave up those practices as barbaric and primitive, the Hindus still hold on to them to prove their static culture and irrational practices and beliefs.

No place for Brahama in Veda

Brahama takes the first place in Brahamanism, the secret being that the Brahmins thereby sought to make themselves important. The sound of the same Brahama or Brahman was made to sound the same as the caste name Brahmin. This similarity in sound helped to enable the Brahmins pass as the representatives of the Brahaman on earth.

Prajapathi is another god who has been raised to a high level, though the stories about this god are nauseating and disgusting. Prajapathi is the god who created the world, and in some Puranas (Mythologies) has been assigned the fourth place in the Aryan pantheon. The credit for the creation of all the three worlds has been given to him. But the legends do not agree in their details.

In order to raise themselves in the estimation of the people as the first men and as the representatives of Brahama, the Brahmins have cleverly interpolated new ideas into the puranas from time to time. The aim has always been two-fold-one was to establish the principle of the division of society on a hierarchic caste basis, and the other was to make themselves the first among the castes. The efforts in these directions were the greatest, when the whole caste system seemed to collapse under the impact of Buddhism. It was for this reason that the god Brahma was created and made the first among the gods. In the later Vedic literature there is little or nothing about this Brahama.

Pageantry and public attraction

Brahma was made important during the time of Manu. This was done to

make Brahama responsible for the nefarious Brahmanic caste system as well as the creation of the world from his body. The god, who created the world from his own body also created the four castes form his body, thus lending to the system the sanction of divinity and religion.

It has been said that Brahma himself was born from a golden egg. But the fact remains that Brahma has ceased to be the object of worship or respect. As people progressed, experience and freethinking enabled them to believe less in the antics of the priests. Further, the spirit of independence in groups of people led to the selection of new gods for special worship. The Aryan modes of thought must also have lost their pristine hold on the people. Numerous gods were created in opposition to the Vedic gods. In reply, the Hindu priests organised ritualism, expanded the manthras or hymns, and raised temples to give some pageantry and public attraction to Brahmanism. Siva and Vishnu became Aryan gods long after the Vedic gods.

Siva is a god who is not found in the Vedas. The word ‘Siva’simply means one who is full of love or one who is pure. In the Mahabharata epic, Agni has been described as god Siva.

Even in the Vishnu cult, one finds a difference between the Vedic Vishnu and the later Vishnu. Even this has been done to enhance the prestige of the Brahmin caste. Vishnu is said to have incarnated ten times on earth. But the period in history of these incarnations has never been determined. It is, however, clear that all these Avatar stories have been for the benefit of Brahminism. It was to destroy the Dravidian Kings who resisted the spread of Brahminism, that the Avatar (incarnation) stories were written. In every Avatar, the principal purpose is to destroy a “cruel” ruler and save the people to serve Brahmins.

Sanskrit learning prohibited for others

The Mahabharata and the Ramayan are the two big epics elaborated out of a bare outline of historical facts to establish the supremacy of Brahmanism. It is clear that long before the suppression or defeat of the Indian rulers, some stories about Rama and Krishna were current in India. In order to establish

Brahmanism, the Aryan poets imported Brahmanic ideas into the old stories and made incarnations (avatars) of Rama and Krishna.

As the Vedas fell in the estimation of the people or were found to be too abstruse for popular absorption the Hindu priests invented ritualism and in making it elaborate, made themselves indispensable for its correct performance. In order to monopolise the profession of priests, it was decreed that none other than Brahmins should learn Sanskrit. The exclusive privilege of learning, reciting, and even hearing Sanskrit reserved to the Brahmins was buttressed by severe penalties on all others, who wished to or attempted to learn the language. One more clever trick that the ancient Brahmins performed was to adopt all the native gods as their own and thereafter it was easy to make themselves priests of those gods. Brahmin diplomacy was clever enough not to make serious inroads into other people's religion or gods. They were satisfied so long as they were recognised as the superior caste and their gods as the first.

Hell and heaven invented by Brahmin priests

To give sanctity to the rituals, the Brahmin priests in time invented stories about hell and heaven. While dividing the people in a graded manner as superior and inferior, it was laid down that one in the lower caste could ascend to the higher only in the next birth by performing faithfully and reverently the duties or Dharma of the caste in this birth. In order to compel all to seek the service of the priests, ancestor - worship was made religiously obligatory on the people. This was not only a source of profit for the priests, but also an opportunity to assert their superiority over all others. Even the death-god Yama was created to strike fear into the minds of the people and make them run after the priests for religious succour. It is stated in the Vedas that the first man, who died on the earth became Yama Dharama Raja.

Penance is prescribed to attain salvation or Moksha. But the extreme severity of penance put the institution beyond the reach of all men. The feats of penance found in the stories were all performed in the fertile imaginations of the Rishi-poets of role. In order to hide the falsity about penance, the Piety (Bhakti) cult was organised in later ages.

Sankarachraya and caste rigidity

In order to oppose the grand hoax of Brahminism, Meemamsam and Kapilam appeared in India in the good old days. Kapilam (a rational philosophy of Tamil poet KABILAR) exposed the sinister secrets and ulterior motives of Brahminsm and laid a snare for the Brahminic belief in god itself.

Buddhism on the other hand appeared to totally denounce Brahminsm. Bhuddha succeeded in weaning the people away form the false cults of the Brahmins and specially their wicked creation of hell and heaven. In order to lessen the force of Buddhism in India, the Brahmins adopted new methods. Krishna's story, loaded with love pranks, was extensively propagated to attract the people and by-pass Buddhism. Caste differences were intensified, and Brahmins took to pious vegetarianism to appear equal to if not superior to the Buddhist monks. Sankarachrya stood up to put life into the waning power of Brahminism. Saivite and Vaishnavite mutts were started to compete with the Buddhist monasteries.

Caste rigidity was firmly established only after the Sankaracharyas appeared; but unfortunately Hindus are yet to realise that the system is a disgrace and a shame to the Dravidian people, with the result that the Brahmins are left to benefit and enjoy their insularity and superiority. Things are slowly changing, and people in the towns, though not in the villages, have dropped their old veneration for the Brahmins, though they continue to be used for some religious and social purpose as hired servants.

The points made out above may be found corroborated in greater detail in the Encyclopedia Britannica.

The speciality of Vishnu's incarnations is to kill the kings of the land, seize their lands, make gifts of them to the Brahmins, and bring the land under Brahminic caste rule. Parasurama was born to kill all the Kshatriyas who opposed the Brahmins, and distribute their territories amongst the Brahmins. But, later, the story goes that Parasurama in his old age asked for some little land to be given to him. The Brahmins refused. There upon Parasurama decided to take his revenge and laid his case before god Varuna,

who graciously granted his request not to rain on the Brahmin-ruled lands. It was also resolved that the ocean should cover up the lands as far as Parasurama shot his arrow. Parasurama got his arrow and bow into trim the previous night, and on the morning when he shot the arrow, it reached the present southern border of Kerala, i.e. Kanyakumari. The ocean rose and enveloped the land up to Kanyakumari. This is the Purana (Mythology) about Parasurama as found by Prof. Calvin.

Who built the bridge across the sea?

Another silly purana detailed by Calvin is about Kumbakarna in the Ramayana. When he was a crawling child, Kumbakarna would stretch his hand and eat up everything that he could catch. On one occasion the hand reached the harem of god Indira and seized 5,000 of his women. At another try 7,000 wives of sages and thousands of Brahmins, cows etc. were caught and swallowed.

The ‘Sethu’or bridge between Ceylon (Sri Lanka) and India is said in the Ramayana, to have been built by Hanuman and his army. There is however some historical evidence for the construction of the bridge, which is, that the king of the Maravas of Tamil Dravidian race after his defeat at the hands of the Pandya king of Madurai made his escape to Ceylon by building the Sethu bridge. This is confirmed by the researches of Calvin.

Sir William Jones said that it was the practice of the Brahmins to declare all good things of the earth, like the arts, literature, etc. to have come from heaven, to be the word of god or a boon from the gods.

Ramayana has Greek origin

The Iroqueis tribe of American Indians have a legend very much like the Koorma Avatar of the Vaishnavites. Once there were six men in the sky-world. There were no women, but to generate their species they searched for a woman. Learning that there was a girl in Deva-loka (Heaven) they decided to send one man there. As he could not fly such a long distance, they sought the help of an eagle, which easily took the man to heaven. The girl there was

enticed, but the incident invited the wrath of the god, who hurled both the man and the celestial girl down to the earth. A turtle that saw the falling couple hastened to support them. The fishes in the sea busied themselves in piling mud around the turtle, which later became the earth. The offspring of the woman became the men of the earth. This story is another of Calvin's discoveries.

Calvin found a sculpture portraying the Varaha or pig incarnation. The sculpture has the figures of Vishnu and Laxmi. The goddess has four heads, of which one is that of a pig. All her eight hands hold warlike weapons. Around the figure of Laxmi are many pigs each holding an arrow.

Sir William Jones believes that the Ramayana is no more than an elaboration of the Greek invasion of India under Panchurang.

9. Festivals and superstition

The purpose of a feast is for a large number of people to meet, exchange views, and enjoys themselves. As people of differing views meet, there are room and scope for people to air them.

Meaningless rituals

The pity about our public festivals is that they contain meaningless rituals in remembrance of fantastic imaginary legends. These festivals were organised centuries ago by somebody for some reason to benefit some group. And definitely not for the advancement or enlightenment of our Dravidian people. For instance, almost all of our festivals seem to have been invented for the purpose of feeding and enriching the Brahmin priests. The ritualsim of the festivals has continued from time immemorial in exactly the same manner without any change, regardless of the changes that have taken place in the social and political world. There appears to be no correlation whatever between the progress of culture and the ritualism of the festivals. The only change appears to be in lighting arrangements. Instead of oil lamps or

burning torches, we have now gas lights or electric lights. Nobody seems to be bothered as to whether participation in festivals of this kind is of any use to the people. Gatherings such as these should at least be utillised by our intellectuals to educate the people of their crude ideas and to improve their general knowledge of the world.

Festivals in the West

I have taken some pains to see how festivals are organised in Western countries. I have also witnessed some festivals while on tour in the West.

Their festivals will invariably contain something to improve the people's knowledge, some exhibition to kindle the progressive tendencies of the people will be found there. No such thing is found in our country of India. There will be nothing to stimulate the intellect. Festivals are performed there at the cost of lakhs of rupees to carry and idolatrous procession through the streets, with the sole purpose of keeping the people enveloped in ignorance, credulity and piety.

In the West, the festivals though conducted for the same role religious purposes have largely been converted into exhibition or the education of the people. The latest advancement made in agriculture and industry will be exhibited and explained to the people. Delicate ingenious machinery obtained form different lands will find a place in the exhibition. Small fine art galleries will also be there to attract the attention of the visitors. The participant in the festivals feels as though he is passing through a university. He begins to know in general what a university student will learn in detail. As the exhibition are meant for the education and progressive thinking of the people, industrialists, educationists, and scientists are seen to take a great interest in them. The interest taken by government in such exhibition is not small. Manufacturers take the trouble and interest to sell their wares at a bare profit in order to encourage the people to adopt the latest labour-minimum saving and comfort-giving devices in their household work.

What do Indian festivals give?

Indian festivals are devoid of such exhibitions. Beyond the same old bazaar lines, the same old street fun, and the procession of the idols, there is nothing to kindle our imagination or improve our lives. When a person returning from a festival is asked what was special in it, he would repeat the same old story of big crowds, grand decoration of the idols, the stampede of the mad rush, and perhaps the new set of buglers who were paid the highest this year. He will say nothing about the world that is progressing elsewhere. Yet we have devotees who take pride in their annual visits to Tirupati for the Purattasi Saturday or to Tiruvannamalai for the Kartigai Deepam. After expending a few hundred rupees on railway or bus travel, on temple priests and in unhealthy hotel, the villager returns home with his family poorer in money and poorer in mind, if he does not contract some disease and die on the way.

Man and beast

Man endowed with the six senses is not supposed to do the same thing over again as other beings with lesser senses. Man must behave differently form the animal. He must show progress in word, thought, and deed to justify his existence. Men who do not change are no better than animals, which do nothing beyond living and procreating.

Why do we show no progress in comparison with the Western people? Every Year they bring out, for instance, new models of motor cars, which is because research is always under way striving for progress in design, comfort and cost. In former days manufacturers used to change the models once in five years. In recent years they effect improvements every year and in some cases twice a year. This is in accordance with man’s progressive evolution.

On the political side we are not so bad. The ideal that the Congress had in 1885 is not what it has now. It has changed its ideal to suit changing political conditions. The first Congress paid allegiance to the Emperor of Britain and prayed for his long life. Later it passed resolutions praying for a share in the administration and for a share in high appointments to Indians. I would not say that the Congressmen of those days were actuated by slave mentality. They did what they could in those days, but step by step they changed their

aims. When Indians got a share in jobs, the demand for equality in remuneration was raised, and later still the recruitment of Englishmen for the Indian services was objected to. Finally the congress asked for self-rule. Only to modify it still later to Complete Independence. This is progress in the political field.

Progress or growth connotes improvement. As civilisation advances there is a steady increase in man's needs. Research and rational thinking help us to drop unwanted and obsolete things and leap towards higher materials of comfort. The greater the effort for material progress, the higher is the standard of living. Higher standards in living mean less physical labour and more comfort and leisure. The Western nations have progressed this way. Compared to their standards, India is extremely backward. In some respects we are almost living like animals without showing any signs of improvement. Are we sinners? I do not think so. Our leaders, and philosophers have not thought on the right lines. They simply left our improvement to god, karma, fate, etc. It is not that we are incapable of rational thinking; it is that the opportunities given to us were utilised to multiply superstitions and exploit the innocent people. The festival gatherings, marriage groups, and society meetings have all been only so much fun for us and not occasions for self or rational improvement.

Blind obedience

The intellect in India was never allowed to question the past or doubt the present or plan for the future. Blind obedience to tradition and blissful resignation to karma has been the order of the day. In matters of god, religion, ritual, religious regulations (sastras), we were not allowed to effect the slightest change. Our people were asked to childishly accept as true the silly and fantastic Puranas (Mythology) relating to our wonderful gods. The threat of hell and eternal perdition was held over anybody who questioned the truth of any line in the Vedas, Sastras, and Puranas. The horrid threat of being born as insects or grass in the next birth was also there. These ideas are still present in the minds of our people. We have only to see how our magicians and priests still trade on spirits, ghosts, and dead souls. There are people who

pray “God, save me from hell. I am prepared to drink cow’s urine and eat its dung, if only my misery is driven away”.

If there were a few freethinkers in our land, who questioned our Sastras and Puranas, they were immediately branded as atheists and the wrath of the people was turned on them. Hence it is that we are where several centuries ago with little hope for the future.

Think it over

God and religion interfere in every bit of our life without limit. Though we have not tried to invent and make new things that improve our daily living conditions we have not hesitated to adopt Western gadgets. Indeed we have not failed to carry Western inventions to our gods. Electric lights and fans today comfort our stone and metal gods. Nobody has bothered to see, if electricity is consistent with our ancient idolatry still armed with spears and maces. Without much thought about god and religion, we have, however, quickly taken to Western conveniences. Whether faith in god permits railway travel to Benares and Rameswaram against the traditional locomotion in carts or by foot does not hinder our present day devotees. We do not make things that improve man’s lot on earth, but do not hesitate to use Western inventions for ourselves or our gods. Take the electric light as an example. Think of the history behind its invention. Kerosene light and gas light, little realising that our innumberable gods, Rishis (Sages), Mahatmas (Supreme Souls), heroes (Veeras and Suras) were incapable of inventing one little thing or even bestowing on any devotee the ability to do such things. The inconsistency in our thinking and way of life must therefore be apparent to those who wish to see.

Should there be caste?

The infamous ‘Varnasrama’ (Casteism system) dharma is still extant in India. The people, who were called Sudras (Sons of prostitutes) 2000 years ago still continue to be called such. Likewise the people, who were Brahmins 2000 years ago are still Brahmins. People born untouchable centuries ago are

still in the same unfortunate condition. Colour, habits, likes and dislikes, caste rules and principles have all changed, but the basis of casteism still continues to thrive on the basis of birth. How is this just? Should the term Sudra, which means progeny of the concubine or prostitute, still continue in this 20th century? Should we still be frightened of the false Hindu codifications (Sastras) and useless traditions? Why not our people divest themselves of the subjucation imposed on the basis of birth? How are we to be men in the full sense of the word ‘Sudras’?

Can this be tolerated?

The cause of our subjucation is Hindu religion and its supporting gods, Doctrines and Mythology that we had accepted. If these cannot be removed they must at least be amended to suit our modern democratic conditions. We should no longer be afraid of the imaginary hell. People should have the guts to ask why this god had made the toiling worker miserable, while the lazy rich who do not so much bend their bodies should lead lives of ease. Can a religion that calls the hard-working tiller a low caste Sudra and the lazy longer a high caste Vaisya or Brahmin, be tolerated?

God is in flight

The days of superstition are numbered. People are no longer panicky about god and religion. In many foreign countries god is in flight, if not already gone. People who doubt god or expel god, are only those who use their intellect. Such people have not been punished by god. They have not lost their eyesight nor have they become deaf. The terrors held out for the agnostic and the atheist have been proved to be false cries. There is rain, sunshine, prosperity and plenty in atheist Russia and China.

More gods than people!

Festivals such as Pongal in Tamil Nadu, the harvest feast, must be utilised for kindling rationalist thought. Nobody can say that the outcast or low caste condition of our people in the land of their birth is because of want of faith in

god or religion. India has never been wanting in gods. There are plenty of them. They are said to exceed the population of India itself. The worship of god in all faith and sincerity has also been full and satisfactory. Why then are we in the present miserable low condition?

What do we do when our town is struck by cholera or plague? The authorities no longer call upon the people to propitiate the deities like Mariamma and Muneeswaran. They go out instead to close down the stinking water pools, clean up the drinking water system, and inoculate the people against the disease. In the same way, people must realise that the cause of their servility and misery is the Hindu religion. They must no longer propitiate the same old gods that have proved to be deaf and blind and dumb, but seek them out in every nook and corner and destroy them.

Why god is always silent?

If the pickpocket says that he could not help doing it because it is god's action and nothing moves without HIS sanction, do we accept his word and let him go? Do we not hand him over to the police? Will any devotee leave his box unlocked in the conviction that god will look after everything? Do we not see every man exerting himself to find the means of his livelihood? Who sits still in the hope of god putting food in his mouth? Therefore it is wrong to expect god to take action to eradicate the diabolical caste system with all its evils. It is the duty of the people to take action. God and his priests will never come to their aid. God has always been silent, and the priest have used his name to exploit and fool the people This must be told to the people to urge them to throw off the shackles of religion.

Serve a notice on god

Why should there be Sudras meaning descendants of prsotitute or concubines? Are the people who build the temples, pay for its maintenance, feed the priests, wash and worship the idols, be called low caste Sudras? Are the people who do nothing but wave lamps before the idols and fool the people to be called high caste Brahmins? If god is responsible for these unjust

differences, is it not time to serve a notice on god asking him either to publicly declare that there are no high and low persons before him or that he is not responsible for the discrimination, and that if he does not make the declaration within a stipulated time, steps would be taken to demolish the temples?

If god is enclosed in the phallic stone, let him speak out. If he does not, throw the stone on to the dung heap. Self-Respecters who speak the truth are being subjected to persecution in order to preserve the old order – the vested interests – interests – in the name of peace. Self-Respecters have to brave all difficulties and go forward with their noble, democratic, rationalist mission.

Nautch girls for the pleasure of gods

If god can be anything, it can only by truth and wisdom. Everything said and done in the name of god must be examined on this basis. There is no sense in installing a piece of stone and calling it god and then getting it married every year. Till recently these gods were given the pleasure of nautch girls dancing before them accompanied by music. The brass gods are taken out in procession in huge chariots or on the shoulders of Sudras of Dravidian race. After all this royal honour, the idols are locked up in small rooms like prisoners. Can there by any sense in this mimicry? Are we really honouring god or actually insulting him?

Why worship cow dung?

Education is being lost on our people. Learned pundits, graduate scholars, titled plutocrats do not seem to have gained anything by their education or wealth. Like any illiterate peasant, these men do not hesitate to worship cow dung and sprinkle cow's urine on their heads. To wash themselves of their sins, they stoop to drink dirty water as "theertham". They stand like mummies, while the stinking priest mutters something in the dead language, Sanskrit. Look at the people going to Tirupathi at great expense and trouble to get themselves tonsured. Why is that necessary?

Politicians and superstition

It is true nearly 90% of our people are illiterates. Government is seen to take steps to improve this situation. But in doing so, I find the politicians intent upon spreading and strengthening superstition. Teachers are being warned not to ridicule the silly Puranas or disparage religion. How are the young pupils to get at the truth? I wonder why our politicians do not realise that it is this same old religion that have made them Sudras. They are still Sudras though Ministers. Their ignorance and slavery to tradition is so great that they seem to be unaware of the insult and shame that the Hindu religion openly bestows on them.

Where educationists fail?

Our educationists do not seem to have expended a little thought on the need to change the educational methods even after independence. The fantastic stories, born out of the imagination of ancient poets, like the Ramayana and Mahbharata are still being regarded as historical truths and put into our history books. The events of the Ramayana and Mahabharata are stated to have taken place in the Tretha and Dwapara yugas (eras), i.e. millenniums ago. There is absolutely no historical evidence, documentary or otherwise, for these epics. Yet our educationists would have them in the history books. How can we hope to make our children use their brain to seek the truth if fairy tales and fantasies are told as history? When is our government to become rational and scientific?

The thing I call god

The god that is without a name and a form, the god that makes all people equal and free, the god that speaks for high thinking and plain living, the god that does not stop free thinking and research, the god that does not ask for food, money, flattery, and temples can certainly be an object of worship. The religion that stands for justice, truth, equality, and wisdom may be followed. For saying this much I have been called an atheist, a term that has no meaning. Nevertheless, atheism does not frighten me and need threaten none.

10. CASTE AND WOMEN

The caste system has perverted our ideas about human conduct. The principle of different codes of conduct for each caste based on birth, and life led in accordance with it for centuries, have spoiled the Hindu mentality almost beyond repair and destroyed the idea of uniformity in conduct. Graded inequality has got so much into the Hindu blood that general intelligence is warped and refuses to mend even after English education and higher standards of living.

Force of tradition is the stock excuse

It is not therefore uncommon to find even college professors, England returned scholars and experts, politicians and lawyers behaving in their homes exactly like the unlettered Hindu priest or peasant in remote village. The one stock excuse these educated men blurt our for the inconsistencies in their life, is the force of tradition. They are quick to blame their old ladies at home. The fact is they have not the courage to practice their convictions, but quietly submit to superstitious tradion in the name of domestic peace, but let their education go to waste.

Education merely to find a good job and make easy money is no education. This is why all educated persons are not wise. Wisdom and culture have to be cultivated independently and may be had even without education. Education ought to help man to become wise and cultured. Caste and religion prevent the educated man in India from progressing towards wisdom and culture.

Why a subordinate position to women?

In all the world, chastity and love have been used to subordinate women and subject them to men’s control. Likewise, morality has been used to deceive and exploit the poor and the downtrodden. Chastity, Love, truth,

justice, morals, etc., are all children of the same mother. They have all been used to make the proletariat to stick to a certain line of conduct for the ultimate benefit of clever and strong people.

It is said that laws are all man-made and hence the subordinate position accorded to women. It can also be said that laws are all made by the strong and the mighty to subjugate the weak and the lowly.

Fear complex on children

Just as children are kept under control through the fear-complex, the common man is taught virtuous conduct to keep him submissive to the exploiting classes and if possible to worship them as demi-gods. Children submit to the fear-complex and make believe only so long as their intelligence is undeveloped. Even so, the exploiting classes can keep the privileges to themselves only so long as the common people are kept in darkness in regard to their rights and the truth about conduct preached to them is hidden.

Peep into the past of one’s own life

What is prescribed as good conduct or bad conduct is to be measured by the strength and cleverness of the party that lays down the rules, and not by their intrinsic worth.

Ordinarily, prostitution, falsehood, theft, and deceit are declared to be bad conduct, but there in no man who is not subjected to one of these in his daily life. The practice may not be open in some cases and in some others may not be apparent. A dispassionate peep into the past of one’s own life will disclose periods or occasions, when virtue was set at naught for personal benefit. A little analysis of the conduct of our close relatives, friends or acquaintances will show us instances of their bad dealings and dishonest ways.

Good conduct only to others

People in general depend for their livelihood on commerce, agriculture, public services, manufacture, the professions, etc. who amongst these conduct themselves virtuously all through their lives? It is not our purpose here to define virtue or good conduct. The purpose is to discuss what people in position and power mean when they talk about virtue and good conduct to others who are unfortunate in life.

A capitalist will be found to scold a worker for an act, which he himself would do openly. An officer in government service will find fault with a clerk for offences or lapses from which he (the officer) himself is not free. The only difficulty is that the clerk will not be able to say so in the face of the officer. To whom then is virtue preached? Likewise a father would be found to condemn his son for acts which the father is himself doing. People given to bad habits are therefore to be found criticizing those habits in others.

Caste system, the great ‘help’

This is not true only of a section of the people. It is true for all people. What I wish to emphasize is that virtue or good conduct is what we wish in others and not necessarily in ourselves. It is largely used to deceive others, who are low in the social scale and poor in wealth, and not used to really establish an egalitarian socialist society.

For inconsistent conduct such as this, the Hindu caste system is a great ‘help’. What is good and virtuous for some castes is bad for others. Bad conduct is permissible for some castes and prohibited for other castes. The principle of’ ‘do unto others as you would like to be done to you by others’ is wholly inconsistent with the Hindu caste system.

Part and parcel of their blood

If it is a fact that there is such a thing as bad conduct, and if theft, falsehood, and deceit are components of it, these characteristics are largely to be found amongst kings, priests, merchants, lawyers, politicians, etc., and certainly not amongst the poor and illiterate peasants, and workers. The

people, who cause pain and impoverish, deceive and degrade the masses, are these groups of exploiters.

It would be no exaggeration to posit that bad conduct in general is part and parcel of the blood of these classes. Yet it is strange that these groups do not excite the dislike of the people. Indeed they are their objects of veneration or worship. This is so only because the masses are ill-educated and devoid of wisdom.

Not by reform but by revolution

Good conduct is that which we not merely preach to others but also practise ourselves. One should respect another in the way in which he expects to be respected by the other. This is a revolutionary principle for the Hindus. It can materialise not by reform but only by revolution. There are certain things, which cannot be mended but only be ended.

The Historic Background!

Note: “The Golden Sayings of Periyar” was published in Tamil in 1949. The then Congress Government banned the book. Later in 1979, the All India Anna Dravida Munnetra Kazhagam (A.I.A.D.M.K.) Government headed by Mr. M.G. Ramachandran lifted the ban on the book as follows:

Public (Law & Order – B) Department G.O.Ms. No.1162 Dated: the 15th June 1970.

Read:

G.O. Ms. No.692, Public (General-A) Department, Dated:

20-2-1950.

From the Inspector-General of Police, D.O. Letter No.

C 12/61728/C, dated : 4-12-1978.

Order:

In the Government Order read above, it was notified under section 19 of the Indian Press (Emergency Powers) Act.1931 (Central Act. XXIII of 1931) (Since repealed) that every copy of the Tamil book entitled ‘Pon Mozhigal’ by Thiru E.V.Ramasamy Naicker., published by the “Dravida Mani Pathippagam,“ Tiruchirapalli and printed at “Madras Ripon Press,” Pudukkottaai and all other documents containing copies or translations of the said book in as much as it contains matter of the nature described in section 4(1) (d) and (h) of the said Act, be declared to be forfeited to the Government.

The Periyar Centenary Committee constituted by the Tamil Nadu Government in connection with the Periyar Centenary Celebration recommended, inter alia, that the ban on books by Periyar E.V. Ramaswamy may be lifted.

The Government, after careful consideration of the matter in the altered circumstances since the ban order referred to above, direct that the orders issued in the Government Order read above be cancelled with immediate effect.

(By order of the Governor)

V.Karthikeyan,

Chief Secretary to Government.

GOLDEN SAYINGS OF PERIYAR

(Translation of a few selected sayings published first in the form of a booklet in 1949.)

GOLDEN SAYINGS OFPERIYAR

Politics

The Muslims may be seen to perform many somersaultsin politics. But no Muslim would say that he is not a Dravidian by nationality.

* * *

You may ask me “Won’t you ever care for posts and power?” Of course I will, but not now. That time will come. What is that time? It is that time, when we will be able to say that there are no Brahmins in the country. When we come to that position, we may worry about the posts and power. Until such time we will not at all think of these posts and power. We will simply consider them as what we have spit on the ground. We are aware of what these posts are. They have made many dishonest. They have made many unreliable.

* * *

As things stand today no real public worker or social worker would even think of peeping at the Legislative Assembly. Those who are not worried about the country or people, are styling themselves as politicians. They are alone going around the Assembly for mere selfish gains. They are only seeking posts and power. They are playing the second fiddle to the tunes of those in power. Sincere and true social worker will never approve of the present political arena.

* * *

How can we consider the people wise who voted for and elected the persons who have used their posts for personal gains?

* * *

If we are not able to get good people to occupy posts, it must be that the voters are unintelligent or it must be that intelligent people have no voting rights.

* * *

We (the Dravidian citizens of Tamil Nadu) say that our politics and industries should not be dominated by North Indians. We say, it is on account of this evil, that we find degeneration. Why should the nationalists cross swords with us for telling this? Can any intelligent man say that there is no North Indian domination? Is it for this that we demanded freedom and independence? Is it to make the Northerners masters of the Tamil land and ourselves (the Dravidians) as mere slaves that we did so many things?

* * *

What do we say after all? The sons of the soil are in the grips of poverty. At the same time we seem the North Indians leading a happy life in multi-storeyed buildings. How could we tolerate this? Our business and industries are in the hands of others. That is why we say that we must be free to control our matters and not allow the North to dominate our economics and politics.

* * *

We have no clothes to cover our body. We have no shelter. We have no schools to learn. We have no safety for living. Sec. 144, thefts, murders, robbery are very common. How are we to accept this as Swaraj (Self-Government)? The Swaraj we wish to see is different. We want a Swaraj wherein there will be no ‘Sudra’, where there will be no exploitation of any kind. Is it this Swaraj we demand?

* * *

Academic degrees, posts, and earnings may last for one generation only. What will become the fate of your Tamilan people in the next generation?

* * *

Those who are prepared to lose their self-respect, honour and dignity find it convenient to shield themselves under the cloak of Indian nationalism.

* * *

The people who love fame, money, posts are like the deadly disease, tuberculosis. They are against the interests of the society.

* * *

There is no proof to state that India was at anytime free form communalism.

* * *

What we need today are plans and schemes to make the people of the country honest and unselfish. Hatred to none and love for all is what is needed today.

* * *

Those who have gained a dominant position in politics by keeping the people in ignorance could never be deemed to have any connection with wisdom.

* * *

We call ourselves a secular state. It is merely to hoodwink the outside world. ‘Homam’ (Flame Worship), Pooja and Aradana are performed even to float a newly built ship into the sea. Even the time and day of Swaraj (Independent Government) were chosen only after considering the good and bad time astrologically.

* * *

I sometimes feel agitated and wish that I should meet the end of Gandhi

(who was shot dead by a fanatic Brahmin). My feeling is that our people might realise their honour and self-respect at least after me.

* * *

If the country is to gain true freedom, there must be revolutionary changes in our religion, government and authority. Without that, merely criticizing politics will not solve the problem. Merely indulging in the blind attacks will not take us to the goal.

* * *

Taking into consideration the present status of the people, democracy is a mere farce. Why? Because 90 percent of the people are illiterates. Democracy today will not do any good.

* * *

Today ten and a half crores of rupees are allotted for education. The education system is so carefully chalked out that only the sons of the well to do people are alone able to derive the benefit of education. The sons of the poor and the villagers who pay the taxes are not able to share the benefit.

* * *

We are talking aloud of Swaraj? Is the Swaraj to you the Tamilians or for the North Indians? Is it for you or for the capitalist? Is it Swaraj for you or for the black marketeer? Is it for the labourer or for those who suck his blood?

* * *

What is Swaraj? One should have enough to eat, dress and live in Swaraj. Do you find it in our society today? Then, where is Swaraj?

* * *

What respect do the ministers have here? They are to simply dance to the tune of the masters at Delhi. Who respects their posts? Even their own

conscience will not respect them.

* * *

The Government states that it is against communalism. If it is really so, will they pass a law stating that anyone wearing a caste mark on his forehead will be imprisoned for two years? Would they come forward to bring an enactment stating that anyone wearing a sacred thread (Poonul) will be imprisoned for life?

* * *

Are not these two symbols the root cause for the communalism? If the government is really for putting down communalism, should it not give a scissor to every policeman to cut the ‘poonul’or the tuft representing castes and communities? Today the government permits the wearing of ‘poonul’. It allows ‘mantras’ (hymns) to be chanted, vows to be performed. It declares holiday for the birth of Krishna and others. What is all this? Are we to presume that this government is purely a pro-Brahmin communal Government?

* * *

Are there holidays for the birthday celebration of Tiruvalluvar, Kapillar, and Avvai (the great Tamil Poets and Poetess)? In what respects are they inferior to Raman, Krishnan and others? Is this not insulting us? Is this not a challenge to our self-respect?

Religion?

Let us analyse, who the high caste and low caste people are. He who does no work, he who lives out of the toil of others is the highest caste. He who strives hard and bestows the gains to others, and struggles hard without shelter, cloth or gruel like a mere beast of burden is called the low caste.

* * *

He who has faith in god and religion can never hope to gain freedom.

* * *

When once a man dies, he has no connection with this world or with anything elsewhere.

* * *

There can be no life or soul outside and unconnected with the various sense organs and parts of the body.

* * *

What is the meaning of heaven and salvation as is interpreted by religious books? One should be free from worries and sorrows. That is the true meaning. It is not that one should go to some other world and quietly take rest on a velvet cushion.

* * *

People talk about the ‘Dharma Rajyam’, ‘Rama Rajyam’ and ‘Sathiya Keerthi Rajyam!’ Evil deeds, injustice, difficulties, poverty and slavery, we see in our days, were also present in the past. This is what a deep study of the ‘Puranas’ (Mythologies) reveals.

* * *

Protagonists of every religion say that their religion is the oldest. They say that their religion is merely thousands of years old. They say that their doctrines were expounded in this world by their own gods long ago. Yet they do not keep quiet from preaching. They are afraid that their religion will fade out, if regular propaganda is not made. That fear is there with all religions.

* * *

It is money and propaganda that give life to religions. This is no divinity or super qualities that keeps the torch of religion bright and burning.

* * *

Religious heads as Gurujis (Teachers), Karthas (Creators) and Pracharaks (Propagandists), venture to behave like religionists. For, ,they imitate other religionists. To earn recognition, they copy the ways of religionists.

* * *

The bedrock of religion is blind belief. Science has no bearing to religions. So also rationalism is different from religion. All religionists say that no one should suspect or question anything. This has given courage even to the idiot to say anything he pleases in the name of religion. Absurdities are having an eternal hold in the name of religion and god.

* * *

We do not see so many religions, so many religious differences, and so much conversions anywhere in the world as we see in India. What is the reason? Indians are so illiterate, so subordinated that they are easily exploited by the religionists.

* * *

In the matter of determining one god, one world above, salvation, hell, soul and that soul reaching heaven, or hell, there is no uniformity amongst all religions. There are many differences and controversies amongst religions in these matters.

* * *

There is no religion that is prepared to prove the existence of god. There is no ‘Veda’ that is acceptable to all the people. There is no ‘Veda’ that can be strictly adhered to by people honourably.

Man has intelligence. Man gains knowledge by experience. With his powers to use his sense organs he learns many things. Religion, which does

not conform to any of these, is unwanted to the world.

* * *

Out of those who profess to have knowledge of Tamil, 90% of them are religious minded. They see god in the Tamil language. They surrender their knowledge to religion. They look at the Tamil language with a religious eye.

* * *

The scholars in foreign countries do not mix up religion with language. They do not mingle their religion, with their language.

* * *

Progress is varying from place to place and from time to time. Even changes are not even. Both of these are related to the wisdom prevalent. It is not something like what religionists see. It is not based on mere foresight as religious Pundits (shcolars) say.

* * *

However fanatical a religious minded person be, he does not resent changes. He does not give up the benefits of scientific progress. No one has so far gone to wilderness, rejecting progress and changes as unacceptable to god and religion.

* * *

In the matter of habits, classifications, divisions and differences, there is a striking contrast between the Aryans and the Dravidians (Tamils). At the same time there is not even an hundredth part difference between a Tamilian and a Muslim.

* * *

The prevalent evils in the Hindu Aryan religion cannot be seen in Islam even to a little extent.

* * *

Almost all the religions are said to be for the creation of a good society in the world. But it is only in the Hindu-Vedic-Aryan religion that we find difference. This religion is not for unity or cordiality.

* * *

The Brahmins made us Sudras (Sons of prostitutes or concubines) with the help of Sastras (Hindu dogmas) and Puranas (Mythologies). We have accepted the Hindu religion. We have dug tanks, built temples, donated wealth. But who is enjoying? Brahmins only are enjoying.

* * *

The Brahmins conspired to make us Sudras eternally. With the result, we are made as slaves by the Aryan religion. To safeguard their position they have created temples and gods.

* * *

Either religion should be destroyed or we should get rid of the religion. It is for us to get ourselves rid of the religion. It is not a big thing. We need not tread the path of violence. We need no guns. It is not anything like taking a purgative ! Out of the religion, which the Aryans have imposed, we should give up all those things that are absurd, vulgar and unbelievable. We should accept a new religion that is acceptable to the mankind.

* * *

The wealthy people, the educated people, the merchants, the priestly class are being benefited by casteism, religion, dogmas, and god. They do not undergo any trouble on account of these. They gain a higher status by all these.

* * *

We cannot say that our religion or Veda or gods are of very recent origin.

* * *

What is Saivism? No one can say that it is a distinct separate religion. It cannot be construed that it is the religion of the Tamils. It is also Brahmanic in content and character.

* * *

It is ‘Kanda Puranam, Siva Maha Puranam and other puranas which bring in relationship between Siva and Saivism. If you separate these Puranas, Siva will have nothing to do with Saivism.’

* * *

If you reject Vedas, yagas (fire-worship), and the gods which were created to save these and also reject the puranas foisted by Aryans, there will be no connection whatsoever for Thevaram (Prayer verses adoring God Siva) and Tamil religion.

* * *

If we are to deeply consider what these religions Vaisnavism and Saivism are, we will come to the conclusion that they are, nothing but mere contrivances to uphold the privileges of the Brahmins and their domination. These make the people unconsciously submit to Brahmin monopoly and domination.

* * *

If Hinduism, its art and rituals are to be strictly implemented you will find the Brahmins as very high and superior and the Dravidians degraded to the status of Sudras (Sons of prostitutes) or panchamas (the Untouchables).

* * *

Even those who are placed high by the doctrine of Varnasrama dharma

(Dogma of Casteism) do not seem to respect it nowadays. That is the real truth.

There are ample evidences to substantiate the fact that this country of India has been ruined by the caste system.

* * *

There is no proof to say that there was self-respect amongst any of the Tamil kings. It cannot be proved that any Tamil King had the curiosity to ask as to why he should be called a Sudra.

* * *

We, the Dravidians are the early inhabitants of this country. We come of the old ruling class. To day we are subjected to the status of the fourth caste. Why? Our forefathers, ancestors and our kings who behaved in a disgraceful manner are responsible for the present humiliated position we enjoy.

* * *

Who are these heads of mutts? The wealth they enjoy belongs to the Dravidians. As givers of all these, we have the right to command them to behave properly, to render proper accounts and to serve the people usefully. They were made heads of mutts to function with responsibility.

* * *

How could anyone say that it is not right to demand account from those who idly lead their lives. It is our right to ask them. Those who enjoy their life with the money of others have no right to demur or object, when asked to render account for the wealth entrusted to them.

* * *

While all men are born as equals, to say that Brahmins alone are the highest and all others are low as Pariah (the Untouchables) or Panchama is

sheer nonsense. It is roguish to say so. It is a big hoax played on us.

* * *

A religion should be for fostering love. It should induce one to be helpful to others. It should make everyone respect truth. A religion that is characteristic of all these qualities is needed for the world. A true religion will have no other important work.

* * *

A few characterless people and so-called big people in the society and the so-called big newspapers are making the people fools by their religious propaganda.

* * *

The Dravidians never had any idea of the word “Matham”(religion). However for legal recognition we have got to call ourselves ‘rationalists’.

* * *

Remember that it is religion and politics that led to the murder of Gandhi. Unless they are changed, there is no security for the life of man.

* * *

Nowadays even an ordinary peon is able to fly in the air. Yet a very small idol of god is placed in a wooden chariot weighing 200 tones and is dragged by about 2000 or 3000 people. In the name of this car festival, people are made to waste their hard earned money. When we say this, we are dubbed as atheists. We deem it our duty to warn them that they are the real atheists, as they are spoiling the name of god.

* * *

Who are those who feel irritated at the atheist activities? They are of two categories. Those who aspire to live by religious propaganda and those who

live by the religious propaganda. These are the two sects of people, who feel agitated at the atheist activities.

Atheism can be understood by education, proper enquiry and by independent, unbiased thinking. Atheism cannot be understood by reading books saying that god said such and such a thing. Atheism cannot be understood by being a slave to the misnomers of incarnations. By probing deep into the religious literature, no one can gain a knowledge of atheism.

God

We have not left the ‘god’ free. Why do you want the temples- Gopurams (towers)? Why do you want Poojas (worship)? Why do you want a wife; a concubine? Why do you want golden jewels and diamond ornaments? Why do you want food? Do you eat? Are you enjoying the Devadasis (Temple Dancing whore) who call themselves as your wives? We have not left god? We have pestered him with a volley of questions. No god has so far come forward to answer. No god has come forward to protest. No god dared to attack or punish us.

* * *

Who built the tall and the tapering towers? Who painted the gold at the top? Who set the golden roof for Nataraja? Who built the ‘mandapam’ (Hall) with 1000 pillars? Who worked hard to build the choultries? Has any Brahmin given a single pie as donation for any of these, temples, tanks, and charitable things? When this is the truth, why should we remain as Sudras (Sons of prostitutes)? Why should they live as high caste Brahmins without contributing anything. Why should they be allowed to dupe us. That is why, we are boldly challenging god. God has not done any good to the people. That is why, we ask god whether he is really a God or a mere stone. God remains tongue-tied and motionless as though he is accepting our charges. No god has gone to the court for a defamation suit against us.

* * *

If the religion says that a man should be respected as man, we will not object. If the religion says that there is no high and low distinctions in the society, we do not protest against that religion. If the God says that no one need spend anything to worship him, we will not oppose that god.

* * *

We find the young kids pass urine in mud and make articles as tiffin (‘iddillis’), gods and goddesses for playing. Whereas the aged people are playing the same game with stone idols they say this is god, this is god’s wife, this is marriage, this is the saree for god, this is the jewel for God and so on. It is all merely to deprive the poor innocent people of their money. That is why, we are against the stone idol that gives a living only to the priestly class, the Brahmins.

* * *

You find the wise world worshipping one god without shape. You find them not wasting money for the worship. They simply pray. But what about you? Why should you alone knock your head against the stone idol of Hindu religion.

* * *

There can be no objection to a God that endeavours to make the high and the low in the society live as equals.

* * *

The Brahmins are making you fools in the name of God. He makes you have faith in superstitions. He leads a very comfortable life condemning you as untouchable. He bargains with you to offer prayers to god on your behalf. I strongly condemn this brokerage business and warn you not to believe such Brahmins any more.

* * *

There is evidence to prove to the orthodox Hindus that some of the gods have taken Muslim girls as their life-partners. There are gods, which loved girls of the untouchable community and married them.

* * *

However much the Brahmins may come forward to bargain in the matter of castes, so long as Krishna and Gita are there, there is not going to be an end to the castes.

* * *

Without first of all determining as to what god is, everyday controversies are going on about god in the world.

* * *

o you know why the Chera, Chola, Pandiya and the Nayak kings were ruined? It is because they spent the money of the people for building the temples, tanks, mandapams, gopurams and the temple walls etc.

* * *

God must be the embodiment of all good qualities. God needs no shape. It cannot exist physically.

* * *

God has no shape nor can it exhibit any quality. Why is it said to be so? It is to prevent the rogues from giving various shapes to the god. It is on account of the fear that god will lose its value.

* * *

Without any knowledge of god’s existence, his quality, actions and power, Brahmins have made all gods a laughing stock, just to get on with their bellies fully filled easily.

* * *

We should prevent god coming on human beings for some time and the actions of the so-called Hindu devotees. We should also put an end to the practice of calling on gods to come on devotees. Atleast to some extent, we should make our gods acceptable to the decent and the intelligent people.

* * *

There is no Brahmin or Sudra (Bakward Caste) or Pariah (the Untouchables) in England. In Russia you do not have Varnasrama (Casteism) dharma or fate. In America, people are not born in the face of the Brahma or at the feet of Brahma. In Germany gods do not eat. In Turkey gods do not marry. In France gods have not a crown (‘Kireedam’) worth 12 lakhs. The people in these countries are intelligent and wise. They are not prepared to lose their self-respect. They are bent on safeguarding their interests and that of their country. Why should we alone have barbarious gods and religious fanaticism.

* * *

It is a great fraudulent act to attribute powers to a mass of cowdung. It is very absurd to attribute godly powers to the same. Similarly to say that a piece of stone is the embodiment of god with all powers to do anything and everything is a big hox.

* * *

We should not imagine a god with a definite shape or form. We can accept only things which are honest, disciplined and scientifically tested and proved as truths.

* * *

The country has lost its decency and status just because we are in the habit of praising the stone gods or idols. Men are also imbibing beastly qualities.

* * *

stroy the god that calls you a Sudra (Son of prostitute or concubine). Destroy the ‘puranas (Mythologies) and the ‘ithihasas’ (epics) which give strength to Hindu god. Pray the god that is really kind, good, and intelligible, if any.

* * *

What is Prayer? Is it breaking coconuts? Is it giving money to Brahmins? Is it in festivals? Is it falling at the feet of the Brahmins? Is it building temples? No, it lies in our good behaviour. We should behave as intelligent people. That is the essence of Prayer.

Society

Once upon a time, we, the Dravidians were called as Tamils. Today the word Tamil is used to denote the Tamil Language. Naturally even those who have Aryan culture and civilisation call themselves as Tamils, just because they speak Tamil. Not only that, they further want to impose their Aryan civilisation on us. I say that we are today called as Sudras because of our association with them.

* * *

We are not worried about the blood. We are worried about the culture and civilisation. We want a society without differences. We do not want to segregate anyone because of the prevalent discriminations in the society.

* * *

The Muslims in South India are all Dravidians. Historians and research scholars are of the same view. Why even the Muslims accept it unhesitatingly.

* * *

The Christians here are not the descendents of those in Jerusalem. People who were once called Raman, Krishnan, Subban, Kathavarayan, are today styling themselves as Joseph, John, Samuel. Based on nationality they are not different from us. This is what the researchers also say.

The society is encouraging the immoral traffic by approving the widowhood.

* * *

By helping the poor, we must be able to remove their poverty. By extending help to one here and one there in the form of providing food will not remove poverty.

* * *

Hindu religion and castes were introduced to estabish the principle of servant and master.

* * *

Even those who keep their wives locked up in the house, generally permit their wives to attend religious festivals outside. They see their wife crushed in the crowd. But they do not mind it. They tolerate it in the name of religious festivals.

* * *

If we are to reveal and expose the behavior of the gods of Brahmins, our mouth, hands, and paper would produce a nasty smell. If the educated high caste people are to tolerate it and live with the evils, what is to become of the other Non-Brahmins who form 90 percent of the population.

* * *

Why should there be high caste and low caste in the country of India, which is said to have gained independence. Can any one say that things could

go on only when there is high caste in the country. Can it be argued that the high caste Brahmins alone are people with sterling character.

* * *

If god is the root cause for our degradation destroy that god. If it is religion destroy it. If it is Manu Darma, Gita, or any other Mythology (Purana), burn them to ashes. If it is temple, tank, or festival, boycott them. Finally if it is our politics, come forward to declare it openly.

* * *

The word ‘Sudra’ which means ‘Son of prostitute’ should not find a place even in the history hereafter. We will not allow it to find a place in the dictionary or encyclopedia.

* * *

Our country would be considered to have gained independence only when the villagers are completely rid of god, religion, castes, and blind beliefs.

South India is quite different form the North in many respects. It is a distinct and separate State of Dravidian race.

* * *

Our life, culture and civilisation are quite different from the North.

* * *

Man is equal to man. There should not be exploitation. One should help the other. No one should harm anybody. Generally there should be no room for grievance or complaint from anybody. Every one should live and let others to live, with a national spirit.

* * *

ravidanadu (Madras Presidency) is not inferior to any other province in

Hindustan. This is an historic fact. Our merits are already established. After all the North Indians are far behind us in education, civilisation, and wisdom. Why should we be slaves, particularly to the fanatic, communal minded people?

Movement

We have no belief in violence. We know that a Brahmin would run away when a riot breaks out. He will some how take to his heels. He will not be caught. So far as we are concerned, we have not taken up the path of violence, with the hope of reaching heaven or receiving god's blessings.

* * *

No movement that believes in violence will be able to achieve its goal in a violent manner. Non-violent means is the only royal road to gain success.

* * *

When we say and point out that the poor people have no food or clothes, repression is let loose immediately. We need a movement to resist. That is what our movement is doing.

* * *

If we are truthful and hard working even if we are a minority, we will be able to do greater service to the people. Even a political party with mass support will not be able to do so much.

* * *

There should be no intermediaries between the agriculturist and the public. Similarly there should be no brokers between the working class and the public. That is the policy of the Self-respect Movement.

* * *

What is the ideal of the Self-respect Movement. The Self-respect

Movement will find out the organisations, which stand in the way of progress. It will combat the forces, which work against the socialism. It will counteract all religious reactionary forces. It resists those who break the law and order. The Self-respect Movement will work for peace and progress. It will crush the reactionaries.

* * *

To carve out a socialist society, to do good to the common man and the depressed classes the Self-respect Movement was started. Today the Movement shoulders a further responsibility, to establish peace and contentment among all sections of the society.

* * *

It is the duty of every living person to go on doing things throughout his life. That is the ideal of the Self-respect Movement.

* * *

With the help of rationalism, a Self-respecter will decide whether a thing is good or bad. It is not the words of the God, mahatmas (Super souls), rishis (sages) or puranas (mythologies), which help him in the pursuit of truths.

* * *

A Self-respecter will not worry about anything except his duty and responsibility.

* * *

We have no objection to Sankarachri of HIndu Mutt presiding over our conference, because he will have to first understand our rationalist policies, ideals and schemes before he consents to preside.

* * *

We need not be unnecessarily afraid of our movement and principles

being eclipsed by others' propaganda. No one as the Brahmin Sankarchrayas and their preaching will eclipse our movement.

* * *

However much we suffer, we do not think of force. We plead for justice. We place our faith in arguments and convincing others, for establishing the truth. Even if we fail in our attempt we will go on trying again and again.

We understand how much we are inferior to other nations of the world in the matter of freedom, wisdom, and self-respect. When we realise how lethargic we were, neither god nor religion will be allowed to obstruct our progress.

* * *

If the people and the country are to prosper, education, scientific knowledge, technology, and discipline should be improved a lot.

* * *

All these thirty years the movement has been for giving prime importance to knowledge.

* * *

If anyone should venture to say, "This is what great people said this is what god said; I am repeating only what all God and great people said," I would only consider him as the foremost anti-social element.

* * *

Our progressive views have taken deep roots in the country. Let us forget the petty political differences and unite together for atleast a period of five years and take up social reform. Brahminism and foreign domination would automatically go away.

* * *

on’t believe those who carry on false propaganda attributing powers to the stony idol. Such people can never be deemed to be religious. Youngsters should come forward to expose fraudulent and blind beliefs.

* * *

The country and the people are now in a position to carry on my ideals one by one. Revolution of the mind and the change of times will no longer permit the old game of defrauding the public.

The Dravidian movement will be active and alive till the complete eradication of the Brahminism. Till that time whatever atrocity, repression, conspiracy, betrayal might be let loose on us by our enemies or government, we have the confidence that the ultimate success will be certainly ours.

* * *

We are not accustomed to conspire secretly. Our movement is not an unlawful body. We have no belief in violence. Yet I do not understand why our meetings are banned. How are we to tolerate, if even the humble attempts we make to eradicate the evils heaped on us are put down like this.

* * *

We have greater interest than the government in maintaining law and order in the country.

* * *

The more and more we are made to shed blood, the greater will be the reaction. We will make the government and the rulers regain self-respect gradually.

* * *

I am depicted as anti-Brahmin by the vested press. But I am not really an enemy of any Brahmin personally. The only fact is that I am dead against the

Brahminism. I never said that the Brahmins should be destroyed. I only say that the Brahminism should be destroyed. No Brahmin seems to understand clearly what say.

* * *

The Brahmin should not degrade us. He should not exploit us. He should not think that he is empowered to enjoy anything at our cost.

* * *

There should be no castes. None should call himself as high or low because of birth. This is what we demand. How is it wrong on our part to say so?

* * *

We realise our responsibility to establish a good government in the future. That is why we are very much hesitant to defy law. But the government sometimes drives us to the necessity of going against our wishes. We sometimes have no other go than to defy the law, just to make the government realise its mistake.

* * *

Our Dravidian movement does not exist against the Brahmins or the Banias. If anyone thinks so, I would only pity him. Bu we will not tolerate the ways in which the Brahminism and the Baniaism is degrading Dravidanadu. Whatever support they may have from the government, neither myself nor my movement will be of cowardice.

* * *

We have agitated to make all wells thrown open to all. We have agitated against the caste discriminations in the railway restaurants and public hotels. We agitated against the evils of classifying men as high and low. For all these we have undergone difficulties and courted imprisonment. But our agitation

has not failed to reap the fruits. We were not disappointed or defeated any time, in anything. Ultimate success has always been to our ideals.

* * *

When were that temples thrown open to all the castes? Is it not after our declaring “blow off the temples with the bombs, and the dynamites, if the Untouchables (Pariahs and the Chakkilis) are not allowed to enter the temple”. It is only after this that the temples were thrown open. Did we not start the agitation to erase the letters of the caste discriminations in the railway stations with tar? Is it not after this that the separate places for the Brahmins in the railways were given up?

* * *

What is our aim? Is it to seek posts? No. Is it for mere fame? No! Is it to capture power? No! Let the Congress itself rule. Let the aspiring congressmen enter the Legislative Assembly. But if they act as mere slaves to the Northerners, we will not keep quiet. We will oppose such a government.

* * *

Our Reformation movement is a wonderful one. That is, we want improvement without seeking posts. We want to improve quality without power. We want to achieve our goal without ourselves seeking posts or power.

* * *

So far, we have not met with any failure in our agitations. Read the issue of the ‘Hindu’dated 19-1-1922, when Pandit Malaviya urged Gandhi to stop the picketing of toddy shops. Gandhi said to him that I was the person to decide it. He stated that he cannot do anything without consulting me. I was in the Congress then. This news is published in the Hindu. Take up the Vaikom Agitation, to seek the right for walking in the streets around the temple. I led the agitation and got the rights to the Untouchable people and then only I returned. I even got the right to enter the temples. I am not

mentioning all these to flatter me. Mass support will always be there for lofty ideals and I am an adept in these agitational matters. With my experience I reiterate that in any agitation, the ultimate success will be for us.

Congress Party

Ever since I began to understand things, that is from 1909 onwards, I have closely watched the activities of the Congress party. I say that it was bent on merely capturing power.

* * *

Gandhi is of course a great man very well known to the world. He has led a very wonderful revolution in politics. To be short, there is none to equal him. He was peerless. True! He was really a great man. But it is really a pity that he was shot dead in his own country.

* * *

What an amount of plunder and loot is going on in the name of Swaraj (Self-Government). Is there any one to question it? I am the only person who is bold to ask. Is there any people anywhere, who are so irrational submitting to the difficulties so quietly as our people here?

* * *

The Brahmins and the rich people are alone being benefited by the Congress party. It will not do good to the common man, the poor man and the working classes. I was telling this for a long time. You people did not believe my words. After having seen the things now going on in the Congress rule, you people are now realising the truth.

* * *

Today the Congress party is blinking as to what to do with the unscrupulous elements they have taken into their fold.

* * *

Who sacrificed to enable the scheduled caste people to read, get jobs, enter the temples, and use the public roads and wells? Has Congress party anytime worked for the welfare of the scheduled castes? For what all the Justice Party and the Self Respecters have done, the Congress party wants to snatch away credit. Their talks are merely self-boasting.

* * *

When I was the President of the Tamil Nadu Congress party I brought a resolution in the conference in 1925. In that resolution I pleaded for the creation of a casteless society. My friend Rajagopalachari disallowed it. I also pleaded that communal representation should be followed in the various wings and spheres of the Congress. This resolution was also rejected, by Thiru Vi.Ka. (Kalyanasundaranar, a reputed Tamil scholar) in the subjects committee. Then I was asked to get the signature of 30 delegates in support of my resolution. Mr.S.Ramanathan secured 50 signatures from the delegates. Messrs. C. Rajagopala Achariyar (Rajaji), Srinivasa Iyengar, Satyamurthi, and others raised their protest. They feared that the Congress would fade away, if my resolution was accepted. Later the resolution was withheld by Thiru V.Ka. and Dr. P. Varadarajulu Naidu. The Brahmins were happy. Not only that, they did not even allow me to speak in the conference. It is only on that day that I pledged to combat the dominant forces in the Congress party. I resolved to wage a struggle for getting the Communal Representation implemented. I declared my conviction in the conference and I walked out of the Congress session. From that day onwards I have been exposing the tricks, conspiracies and the fraudulent activities of the Congress party.

Government

In the days when the British ruled, there were thefts in our houses. But now, in the days of Swaraj (Independence) we hear of theft in ministers' houses and constables' houses.

* * *

Those who were elected against the principles of democracy are seated in Delhi. The task of deciding our fate is entrusted into their hands.

* * *

A person who was most hated and rejected by the people of this provinces is given the highest post as the Governor General of India, after the attainment of Independence. What does this indicate? The democratic rights of the people in this Madras province is crushed.

* * *

What is called the freedom of speech and expression disappeared long ago. Those who level legitimate charges against the government are being imprisoned. They are falsely charged as enemies of Independence.

* * *

In our country the interests of the multi millionires and the capitalists are quite safe. On the other hand we find the unemployed and the beggars by the side of the rich and the capitalists!

* * *

On one side we find a big section of the people segregated as the untouchables. Another section is treated as mere slaves, or Sudras, or sons of the concubines. If we cannot really alter this, what is the use of our freedom?

* * *

It is foolish to assume power reposing faith in the support of slaves.

* * *

What will be the consequence of letting loose all weapons of repression? If we cannot find any solution even to small problems except resort to repression, what security there can be in the country? If the newspapers remain as mere spectators what is to become of the security of the nation?

* * *

Members of the local bodies should not be elected on party basis. Voters should consider the merits of the individual, as his honesty, sincerity, and urge for service. This should be the basis. Local bodies are not law making bodies nor do they have any right to amend. They exist only to carry out the civic responsibilities and duties bestowed on them. As such there is no need to bring in political controversies at all. It will only create distrust and disrespect.

* * *

From the time the local bodies were converted into a cock-pit of political controversies, they have gradually lost their status and the general interests of the people were jeopardised.

* * *

If there is real autonomy for the local bodies, there will be no need to collect taxes from the people. If the local bodies take the important trades, cinema, hotels, etc., the huge profits in crores and lakhs, now amassed by the rich capitalists could be got by the local bodies. With that income they could create all facilities needed to the people. This is my firm view.

* * *

Let us ask for the particulars regarding the wealth and the profit accrued to individuals already. Let us first devise means to stop the evil. Why should we allow any individual to amass wealth?

* * *

Before the advent of the British rule, North and South of India were independent. They insisted on keeping us together for their imperialist designs. Today they are gone. Why not the old status be restored?

* * *

If the South India is free it will be friendly to the North. It will make its own arrangements to defend its territory. This is how the various countries exist in the world today.

* * *

People must be made self-respecting. They should be educated and be wise. They should be rid of all blind beliefs. That will only pave the way for a good government.

* * *

Gandhiji was murdered after getting independence of India in six months. What a cruel and unjust thing in six months! If such a thing had happened in any other country would the event be treated in this casual way?

* * *

This government came into existence by an arrangement made between the Congress party and the British. It is not freedom that is given to all Indians. By this freedom, non-congress people are not benefitted. They are not represented anywhere. The evils of the Casteism dogma have not disappeared.

* * *

Aryans made the Dravidians to celebrate the Deepavali festival, Rama's birthday, Krishna's birthday. Similarly the Northerners made the Dravidians celebrate August 15th as the Independence Day. That is all. There is no other benefit or laudable reason.

* * *

Is it right on the part of the government to impose on us a Governor who has "Sir"and other titles. He is a rich man styled as a Maharaja. His eyes

would not have seen the poor. How could he know the lives of ordinary common man. He is one who has always led a comfortable life. Is he the fit person to be the Governor for the people of Madras?

* * *

We, the Dravidians are not prepared to be slaves. We could no longer starve for gruel. We do not like to be of the low caste. We do not believe that our next birth will be good by suffering in this birth. We want to live as good humans in this life itself.

* * *

You cannot find a man even in the mental hospital, who would denounce wisdom and the fruits of hard work in this twentieth century.

* * *

Whoever it be, however great he may be, whatever he may say, I am of the opinion that every one should think over prudently and independently in an unbiased and impartial manner.

* * *

Every man has the right to express his opinion freely. It is this right to exercise his right of expression. It is unjust to deny this right. Freedom of speech is the bedrock of democracy.

Language

Our language will make our people unite under the banner of Tamilnadu and Tamil language. It will make the Kanadigas, Andhras and the Malayalees vigilant. A time will come for unity. This will go on till there is an end to the North Indian domination. We will be carving out an independent sovereign state for us.

* * *

If you remove the words of North Indian origin (Sanskrit) from Telugu, Kannada and Malayalam you will be left with only Tamil. The Tamil spoken by the Andhras and the Malayalees are by far better than the Tamil spoken by the Brahmins. Historically those places were in Tamilnadu.

* * *

If any Dravidian shouts ‘Long live Hindi’, if any one even thinks so, reject him as a low class person. One day he will become wise and repent.

If the North Indian quits, the Brahmin will remain silent. Then they will themselves bid good-bye to castes. The foremost duty today is rooting out Hindi. Why? Because Hindi is imposed with the motive of installing North Indian domination.

* * *

Either Hindi should go or myself. Annadurai and our followers should be cleared off the track. Otherwise this ministry should go! Unless any one of these takes place there is no possibility of the ministers words becoming true. Our agitation will not fade out. Our war will go on till we succeed, even if it were to take one year or many years.

Rationalism:

Even as many plants are seen to grow without planting seeds, you will find living beings reproduce without the need for intercourse between the male and the female.

* * *

The life of man is different from that of the other living beings because the life of man is greater and superior with higher and better qualities.

* * *

The philosophy of life does not have much difference as laid down in

various religions.

* * *

Any opposition not based on rationalism or science or experience will one day or other, reveal the fraud, selfishness, lies and conspiracies.(add those in pages 358-359)

The Labourer:

The rich people who exploit the labourers and try to safeguard their riches and those who want to enjoy a happy life and those who crave to the God for more riches and those who are for name and fame after death and those who want to leave their wealth to their sons and grandsons are always in eternal worry. That is not so with a hard worker or a labourer.

* * *

Who are the capitalists? If they give an increase of two annas as wages they will raise the price of articles by four annas and make the very labourers to buy at higher prices. What they give in the right hand they snatch away by the left hand.

* * *

The labour problem is always a problem of the people in the world.It is the labourer who builds everything in the world. World exists because of their labour. But it is the same labourer who undergoes worries, difficulties and sorrow.

* * *

If the labourers are to be rid of hardship and worries the capitalistic outlook should be completely eradicated.

* * *

What is the basic aim of the labour agitation? It is to prevent the lazy

people, who do not work, enjoying life, and to help the downtrodden, hard working classes regain a legitimate decent life.

* * *

In our country any one joining any organisation first calculates his profit views whether it would fetch any fame and then becomes a member. The feeling that one should serve the society and do good to the world is not to be seen.

* * *

In our country when we happen to meet somebody we want to know what post he holds and then give him the due respect. But in Russia it is not so. When one meets the other they want to know first what social service one is doing.

Thiru Kural, the Book on ethics by Thiru Valluvar:

People are talking high of Thiruvalluvar. But in practice they do not respect his teachings. They act against him and dis regard him.

* * *

Thiruvalluvar has not mentioned a single word about God in his 1330 couplets. He has simply taken a few outstanding qualities attributed to god for the purpose of explaining. Even in that, he has abstained from describing god in a definite form. When such is the greatness of Kural, it cannot be said that Kural is not useful to make the people tread the right path.

* * *

With the purpose of clearly exposing the differences between the Aryan and the Tamil culture, civilisation, conduct and creed Thirukural was written. I am of that firm view.

* * *

When you are asked to say what religion you belong, say “Valluvar Religion”. When asked by anyone, say that you follow the path of righteousness. No reactionary would stand before you as Kural is irrefutable.

* * *

Kural is a rare book that is above caste, religion, God and superstition. It is the embodiment of high qualities and love.

* * *

Valluvar who is hailed by the educated and uneducated lays stress on good conduct only. He has praised the Dravidians as the people of very high character.

The only remedy for all Aryan ills is the Kural. Many poets have already expressed the same view. Kural exposes the Aryan traits and foolishness. So, follow Kural in your life and gain more and more wisdom.

* * *

When Dravidanadu was a victim to Aryan deceit, Thirukural was written by a great Dravidian Thiruvalluvar to free the Dravidians.

* * *

Thirukural is acceptable to science, wisdom, and reason.

* * *

Valluvar describes God as wisdom and high qualities. He connotes God as a wise man. He has not created God as a dishonest and immoral betrayer.

* * *

He who reads the Kural will definitely become a Self-respecter. It contains profound knowledge of politics, society , and economics.

* * *

There may be something that is unsuited to the modern times in Kural. They could be changed. Kural permits such changes.

* * *

Manu's code is against the Sudra of Dravidian race interests. There are many proofs to illustrate this in Kural.

* * *

Thirukural was written to show a good path to the people to create values in life and to develop a good order in the society.

* * *

Kural condemns the Hindu religion. It has taken the good in all the religions. It unfurls all that is right and good.

* * *

Valluvar lays stress on self-knowledge. Every one should give up idol worship if they are to follow Valluvar.

* * *

Christians should not think that they are superior just because they are converted to Christianity. In fact, Christianity is also a religion based on Kural. There is nothing in Kural that is against what is said in the Bible.

* * *

The Dravidar Kazhagam is adopting the Valluvar's Kural.

* * *

Thiruvalluvar's Kural alone is enough to educate the people of our

country.

* * *

We should realise that if we want to gain wisdom through a book it is only ‘Kural’that can do that. So far as I am concerned though I do not profess to have conducted vast research in ‘Kural.’ I have taken the cream out of it.

* * *

Instead of reading 100 poems of Ramayana and 200 poems of Periya purana, it is enough you read 10 couplets of Kural.

ravidar Kazhagam

Our eyes were opened out to an extent by the Britishers. We, the Dravidians want to get rid of the degradation imposed by Brahmins. We have undertaken a very difficult task which did not strike a Mahatma, Maharishi, Ganani, Nayanmar and Alwars. The Dravidar Kazhagam is not for any reward or title. It is for the eradication of Caste System (Varnashrama Dharma).

* * *

The Dravidar kazhagam wants to see the spread of communism by education through non-violent means.

* * *

The non-violent path might take a long time to reach the goal but it will certainly fetch success.

* * *

If there is disorder in the society it will only affect us and not the Brahmins. Keep this in mind.

* * *

Unless Dravidanadu is seceded from India there can be no freedom, food or good life. This is certain. I can even bet.

* * *

The Dravidar kazhagam functions with the object of creating a socialist society.

* * *

Today the seeds of Dravidar kazhagam are spreading everywhere. Every Dravidian is infused with the Dravidar Kazhagam's ideals.

* * *

ravidar kazhagam is not for special recognition or fame by going to jail. We want to win recongnition for doing hard work. Imprisonment will help only an individual. Whereas hard and sincere work will help the society. Perhaps the individuals may have to bear the difficulties and sufferings.

* * *

If you find mythologies (puranas) staged as drama even now, we have to suspect the very birth of those who stage it.

* * *

On account of Dravidar Kazhagam many Heads of Hindu monasteries have mended themselves (matathipathis) today.

* * *

Because the people are engulfed in the darkness of ignorance, the Dravidar kazhagam mainly carries on propaganda to educate the people.

* * *

The work of the Dravidar Kazhagam is to educate the folk in all matters

related to God and religion. We want to make the people wise with self-respect.

Untouchability

We demand the Vedas of Aryans to be burnt. The God that has created the Untouchables (the lowest caste) should be broken to pieces and used for laying the roads. Hinduism is a nauseating gutter and the Untouchables should embrace Islam or Christianity to lead a life with self-respect. Thousands have already converted so. What has the Congress party done then? Catching hold of a few hirelings amongst the Untouchables, it carried on anti-propaganda. What was the net result? Today the right to enter the temples is given to all including the Untouchables.

* * *

Temples are thrown open to all. But it is the Brahmins only who still enjoy the right to ring the bell, and snatch away the coins falling in the plate. The lakhs of rupees spent in the name of temples is our money. Should it not be shared by our Dravidian people?

A low caste Hindu by converting himself to other religions will not gain anything, if his status remains the same in the new religion.

* * *

It is absurd to quote religion or God or religious doctrines to render the people as lowest castes.

Rationalism

Wisdom lies in thinking. The spear-head of thinking is rationalism.

* * *

No other living being harms its own class. No other living being degrades its own class. No other living being exploits its own class. But man, said to

be a rational living being does all these evils.

The differences, hatred, enmity, degradation, poverty, wickedness etc., now prevalent in the society are due to lack of wisdom and rationalism. They are not due to God or the cruelty of time.

* * *

Capitalists control the machineries. They create difficulties to the workers. Consequently rationalism, which has to lead the way for peaceful life to all, has resulted in causing poverty and worries to the people because of dominating forces.

* * *

Belief in God has only destroyed reason in man. That is why the position of the rational human beings are today worse than animals. Humanity is sick and sorrowful.

* * *

You cannot expect any rational thought from a religious man. He is like a rocking log in water.

* * *

There is no use of simply acquiring titles or amassing wealth if one has no self-respect and scientific knowledge.

* * *

Foreigners are sending messages to the planets. We are sending rice and cereals to our dead fore-father through the Brahmins. Is it a wise deed?

* * *

I want to say a word to the Brahmins, “In the name of God, religion, sastras you have duped us. We were the ruling people. Stop this life of

cheating us from this year. Give room for rationalism and humanism."

* * *

I commenced opposing these Gods and Brahmins when I was 17 years. From that time to this day I am preaching rationalism for 53 years. Am I killed for that? Am I in disgrace? Not at all! Then why do you fear? Seek wisdom.

Reform

Self-Respect Marriages are the marriages acceptable to modern times.

* * *

The common man thinks that the marriage is like appointing one to do his work. The husband thinks so! The husband's family thinks so. Every one thinks that a girl is coming to the family to do work. Even the girl's family trains the girl to do the household work.

* * *

What for is a marriage? It is to unite a man and a woman to enjoy a natural life with happiness. It is to find solace after hard work. Most of the people do not realise that marriages are for sharing pleasures of the wedded life.

* * *

Marriages should culminate on account of the wishes of the couple. It is their knitting of the hearts that should lead to marriages.

* * *

We can only say that in this country an unmarried girl enjoys greater freedom than those who are tied to the wedded life.

* * *

We see morality in speeches and writings. We do not find it in practice. We are having different regulations for the males and the females. Our code of conduct is unfair to women.

Child marriage is abolished. If there is right to divorce, right for widows to remarry and if women are now given certain rights, we will not see prostitution in the country. It will gradually disappear.

* * *

A male has the right to wander about as he pleases. He has the right to marry any number of girls. This practice has led to prostitution.

* * *

No politician or economist is ready to accept the real social reform schemes needed to the society.

* * *

Village reform is not merely cleaning the roads, constructing schools and worshipping monsteries. It is not mere celebration of festivals.

* * *

I am accused of ruining the world. What is it I am going to gain by ruining the world? I do not understand what the Brahmin devotees actually feel. Will anyone carry on propaganda to ruin the world? I hope they would soon think with reason.

Economics

It is the duty of the wise people to ascertain whether there has been any benefit to the poor or to the country by the Khadhi cloth movement. It is only an anachronism in the modern industrial and political times.

* * *

To say that one must gain a knowledge to prepare for himself what all one needs might have been right when people were wandering in forests as barbarians.

* * *

One could assess the measure of intelligence of Indians by taking into account the faiths prevailing in customs, rituals, epics like Ramayana, Baratham, and Peria Puranam. Similarly we can assess the political and economic views of the Indians by analysing the Khadhi cloth policy.

* * *

The root cause for the poverty is the existence of capitalists in the society. If there are no rich people in the society there will be no poverty.

* * *

Money lending is a horrible profession. If we are to call it otherwise it is lawful plundering.

* * *

If there is cooperation on right lines, and if it is strong and sound, society will be free from worries, we can enjoy a peaceful and contented life. Cooperation will lead to that.

* * *

As long as we give room for domination and dominators, there will be worries and worried people. Poverty and pestilence will live eternally in the country.

* * *

If we can divert the wealth of the temples and the income accruing to the temples, to start new industries there will be no beggar, no uneducated man, and no man with a low status. There will be a socialist society with perfect

equality.

* * *

What pride is there in saying that the Britishers are gone. In their place traders like Marwadis, Gujaratis, and Banias of North India have settled down here in Tamil Nadu. They are exploiting freely. When we see the exploitation of these Northerners, we feel that we can even forget the Brahmins.

* * *

Even if the Brahmin swindles money he spends it here in Tamil Nadu. He is going to die here. But it is not the case with the North Indians. When opportunity arises he takes away gold, silver, copper and cash and goes away beyond 2000 miles with his bag and baggage.

* * *

A marwadi who sells the eatable mixture in a small vehicle soon becomes a big businessman, in a few years and does roaring business.

Aryanism

What is there deeply rooted in Aryanism except heaven, hell and the differentiating castes?

* * *

My request to the Brahmins is this “if you are not willing to live with us with unity, go to hell. Atleast keep away from putting hurdles in the path of our Dravidians unity”.

* * *

Brahmins cannot hope to claim a high and superior status forever. Times are changing. They have to come down. Then only they could survive with dignity. Otherwise they will one day be forfeiting their high status. It will not

be by force. It will be by just laws of the land and the people.

* * *

Ever since Brahmins came here (Tamil Nadu), rarely do we find anyone asking them why Brahmins? Why Sudras? Even those who asked were hushed up. Valluvar and Kapilar too stated clearly that there were no high and low castes by birth. Brahmins could not oppose their views. They simply abstained from giving publicity to the views expressed by them.

* * *

As there was no open opposition to Aryanism from the beginning, it grew in stages and made us degraded.

* * *

When we, the Dravidians have the radios and aeroplanes in the scientifically advanced days, why should we be slaves to the Brahmins or depend on them for anything?

* * *

The idols, the Vedas which breed ignorance, Upanishads, Manu code, Baratham and other literature which make the people foolish would be driven out of our Tamil Nadu borders.

* * *

I have not talked of anything to despise the Brahmins, just because they are born as Brahmins.

* * *

If we have a girl at home who has attained puberty, some one should come and ask for alliance. Otherwise the girl will have to remain a virgin only. But in a Brahmin’s house if there is a girl who has attained puberty the Brahmin will go from door to door seeking a bridegroom. This is the

difference between the Aryan and the Dravidian customs.

* * *

The leader of the Congress party is a Brahmin. The leader of the socialists is a Brahmin. The leader of the communists is a Brahmin. The leader of the Hindu Maha Sabha is a Brahmin. The leader of R.S.S is a Brahmin. The leader of the Trade Union is a Brahmin. The President of India is a Brahmin. They are all one in the heart of hearts.

* * *

Because our ladies mostly attend Kalatshepams, (Religious discourses) they have fallen prey to the superstitions, blind beliefs, and immorality by the false and fictitious propaganda of the Brahmins.

* * *

I want the Brahmins to realise that the Dravidian people today are very much hating those who cunningly cheated them with absurdities. They are now aware of the particular community making a living by spreading the foolishness. People have begun to hate God, religion, caste, mythologies (puranas) and so on. Those who still believe the Brahmins should take a serious note of the changing times and start leading an awakened life.

* * *

If one is to be considered high, some one should show some just reason. Brahmin calls himself high and superior. In what respects is he superior to others? Are there not Brahmins who are connected with all the trades in the world good and bad? Do we not see them eating all things as others?

* * *

There should be no differentiation amongst the people. All should be treated as equals. On this basis the Brahmin must give up his false prestige, in the interest of the society. I say that the blind beliefs should be given up. If

the newspapers “Hindu” and the “Swadesamitran” carry on false propaganda that I am communal, I am not responsible for that.

THE REVOLUTIONARY SAYINGSOFPERIYAR

1. About Myself

I express, plainly and openly, thoughts which occur to meand which strike me as right. This may embarrass a few; to some this may be distasteful; and a few others may even be irritated; however, all that I utter are proven truths and not lies.

It is my considered opinion that kings are redundant in the present-day world, and that they are demeaning to the self-respect of the people.

I am also one who says that besides kings, rich men, landed aristocracy, businessmen, and capitalists are groups that should be eliminated, as they are parasites on men.

Not that all the people of the world should act according to my wish, but that come what may, surely in politics and in public life, humane justice alone, and not justice as prescribed by any epoch or religion, should be imposed; such is my desire.

I shall never be a party to doing anything by instigating others from behind. Even if I am thus inclined by any chance, I have not the capacity to do so.

To act from behind, certain means and machinery are required. Because I lack these, I have had not only to remain a servant of society throughout my life, but also to give expression to my views candidly, and to censure, where necessary, without fear or favour.

As far as I am concerned, I was never a partyman. I have always been a man of principles.

In my public life, after I reached my years of discretion, I always volunteered to support the government of Non-Brahmins. In this, I did not see any dignity or indignity.

I had my strong conviction even from 1925 that superstition must be eradicated and that people should be turned into rationalists.

Till the end of my life, I shall never canvass for a vote. I shall not even expect a word of praise from any quarter.

I am one who has been ostracized by corrupt, stupid and selfish people, in the name of politics and religion. I have suffered pain and privation; sacrificed my self-esteem; and rejected a place in the ministry.

Indeed, it was my family and I who volunteered for the first time in India to court imprisonment for the sake of the freedom we cherish so dearly today.

I have supported whichever political party has done good to the society to which I belong and opposed those that have done ill. I have not supported any party merely because it is in power.

I serve only because I wish that our people (Dravidians) and society should progress like the people of other lands. In the best interest of society, therefore, I support those capable of doing good to our people, and those administrators who work for our social betterment.

When a peace-conference was convened for the suspension of the Civil Disobedience Movement, Sankaran Nair requested Gandhiji to stop picketing toddy shops and talk peace. Afterwards, Gandhiji remarked: “Stopping the picketing of toddy shops is not in my hands. It is in the hands of E.V. Ramaswamy's wife and sister in Tamil Nadu”. Thus my family and I courted imprisonment for the sake of Gandhiji's principles.

I am under no necessity to permanently support anyone for gaining selfish ends. I see no wrong at all in supporting that person who does good to us, who strives for the removal of our social degradation even if he is a foreigner.

I have no (political) heirs. My principles and ideas are my heirs. Heirs should evolve on their own.

Even if I were to lead a life in hell, I would deem it better than the earthly

one, if I were regarded there as a human being.

Even if I were to live in a place where I would have to experience much worse sufferings than those of a hellish life, I would consider it a happier life than this mean, caste-ridden existence, if only I were respected as a man there.

Gandhiji said: “If the Untouchables (lowest caste people) are prevented from drawing water from a well, let separate well be dug for them; if they are not allowed into the temple, let separate temples be built for them”. I said then: “If no amends are made for the abject humiliation that they cannot draw water from a well, let them there die of thirst. That they must be freed from this degradation is more important than the provision of water to save their lives.”

For how long are we still to remain ‘Sudras’ (Sons of prostitutes or concobines) and allow our progeny also to be ‘Sudras’, in this world? Should we not do something to attain human dignity, devoid of our ills, atleast in this generation, during this age of science and scientific freedom? Is there a nobler deed than this for us? It is for this reason that I have dedicated the whole of my life for this cause; and not out of any perversity or spite.

Some say that eradication of caste is communalism and hatred for the high-castes. Are we communalists? Have we ever harmed a single Brahmin or set fire to a Brahmin locality? An appeal for the abolition of caste is not to be considered class-hatred.

In our country, those that endeavour class to put an end to the ills of caste are like those that administer medicine for malaria; they cannot prevent the incidence of the disease in others. But I am like a doctor who prevents it by destroying the malaria causing mosquitoes in the stagnant waters.

The oppressed and backward people-toilers, coolies, poor men-who are treated like animals, are an eye-sore to me. This sorry sight can be removed only by their being made equal among men.

Though I am more than sixty years of age, my feelings are not as old, only

because of my contact with the young. To do nothing is something my mind is never inclined to. Rest and boredom are suicide to me.

People all over the world should unite. They should have an existence that does no harm to other beings. Means must be found for a peaceful life, free from envy, anxiety, deceit, hatred and sorrow. This is my cherished wish.

I am aware that my capacity is limited. But my love for humanity is boundless. That is why I am impelled to action and utterance beyond my position and capacity.

You conduct yourselves according to what you deem proper, after an inquiry aided by reason. This is what I call reform.

Do not think I am selfless. I am a very avaricious person. My desire and selfishness are boundless; I consider the welfare of the Dravidian society as my own welfare; and I toil solely for that ‘Selfishness’

Justice, and nothing else, is my justification.

All must die ultimately. Should one waste this life for the sake of dying? It is enough if I have bare means of sustenance; I shall use everything else for others.

Are my ideas admired or rejected? Are they considered lofty or low? I do not bother. My life's aim is that my views, however bitter they are to others, should only express truth.

From my tenth year onwards, (as far as I can remember), I have been an atheist. I have no faith in caste or rituals. In matters of public conduct, I am aware that others should not be pained or troubled; apart from this, I have little regard for proper conduct. Even though I am covetous of money and materials, I have earned them only through my resourcefulness and not by pecuniary dishonesty or by betrayal of trust.

I have never attempted to cheat anyone, even in the smallest matter. Even though I may have told lies in business deals, I have not told lies in pubic-

life, or consciously expressed opposing views.

Why should a person like me carry enmity or ill-will to a particular community? I am one who ardently wishes to bring our land and society on a par with the character and culture of England. I consider, rightly or wrongly, that the Brahmin community is a stumbling block to this.

Should not the Brahmins then demonstrate that such is not the case? In fact, if only I had the support of the Brahmins, I would have found it possible to a large extent to bring about the advancement of our country.

I am one who lives just to see that the whole world is suffused with atheistic rationality.

My only goal is the welfare of the people.

I am no passionate seeker after power. Only, I have a fierce social consciousness. For the sake of the welfare of society, I am prepared in the days to come to give up anything or do anything.

I devote myself to service only for the reason that our people should gain in knowledge and live on a par with the peoples of the world.

With me, there is never anything like ‘my money’. As I had endowed all my money and property in the name of the SELF-RESPECT Movement when I entered public service, I do everything, even eating, from out of the funds of the Movement. It is your money, and not mine at all, that I donated to a College, and a Hospital. After finding out what was appropriate for the public good, I spent out of the Movement's General Fund.

If I know that any individual is devoted to Tamil, I shall certainly become a slave to him. If he is cultured, I shall indeed be his bosom-friend. Otherwise, I would look upon him as a non-entity.

I, E.V. Ramaswamy, have taken upon myself the task of reforming Dravidian society so that it shall be comparable to other societies of the world, in esteem and enlightenment, and I am solely devoted to that service.

Whether I am competent to do that service or not, I have taken the task upon myself because no one else in the country has come forward to do so.

Because I configure plans and principles on the basis of reason and because I have no other attachments, I consider myself qualified to do that service. For one who does social service, this will do, I believe.

Even as a pipe must needs to be played, and a drum beaten, I must perforce talk or lecture, as long as I have a throat and a voice.

Our people seem to take pride in cherishing antiquity. But I am one who detests this craze for tradition. This is why I am hated by many. But I am confident that those who know will soon come to my side.

I consider myself a rationalist. I am not averse to anything that is in tune with reason and I am not in agreement with anything that is irrational. This sums up my attitude.

I believe that conducting oneself properly and adhering to honesty in everything without concealing truth, gives one a unique strength.

I do not cite any precedent to explain my principles and utterances. The effort of those that run after what others have said does not accord with good sense. I may point out that my ideas are supported by others, but I should not indicate that such persons have said thus and thus, and therefore I also say, after them.

Rationalist that I am, I have no attachment whatsoever to God, religion, literature or language. I shall talk only of that which is acceptable to intelligence; that which does good to people, and that which enlightens them.

Some even asked me: ‘You are a Kannadia; how can you be a leader of Tamils? I countered: ‘Dear fellow! No Tamil has qualified himself to lead! This is because one Tamil does by no means tolerate the rise of another Tamil to a position of leadership’.

I am aware that I am friendly with people owing only to a Movement, and not

because of other worldly ties. I say so because, in many areas, by expressing opposing views, I swim against the current of popular opinion. This is the fate of all those that conduct themselves thus.

My life is like a shorn-off tree. If a fruit-bearing tree, it must be protected from others throwing stones at it. But I do not think of so protecting my self. As I do not care for anything, I do not fear anyone; nor do I desire to gain favours from anyone.

As regards speech, some deliver it with an eye for elegance; some for ornateness; some others to make people laugh or to win their approbation; a few others speak just to exhibit their learning; and some to express their ideas. I belong to the last category.

Give a fair hearing and thought to all that I say. If it is acceptable to your intelligence, follow it accordingly; otherwise, reject it. I shall not compel to do what I say, by telling you that I am an incarnation of God, or that God speaks to you from within me, or that I am a leader.

Even as a mother, bound by natural instincts, tends all her offspring, to give them an equal experience, so it is with me as regards my relationship with people. Also, as the same mother tries to feed her lean and weak child with more food than what she offers the rest of her children, to make him equal to them, so I show greater sympathy to the weak and the backward; and likewise I exhibit my feelings towards Brahmins and the other communities.

I am an ascetic. To an ascetic, an emperor is chaff, it is said. To me not only the emperor, but, so are God, scriptures, caste and politics; nay, I consider them the filtered essence of cant and hypocrisy.

2. You Decide for Yourselves

Decide for yourselves as to what you should think ofthose who say there is God, that He is the Preserver of Justice and that He is the Protector of All, even after seeing that the practice of Untouchability, in the form of man being banned from human sight and contact, from walking in the streets, from

entering the temples and from drawing water from a tank, is rampant in a land and yet that land (India) is spared from being razed by an earthquake, burnt by the fiery lava of a volcano, engulfed in a deluge from the ocean, submerged in the chasm of the earth, or fragmented by a thunder-storm.

3. Rationalism

Why is it that a foreigner is required to find out theheight of the Mountain Himalayas, while we claim to have discovered the Seven Worlds, above and the Seven more below? Why is it that when we claim to have the ability to expound Lord Nataraja's Cosmic Dance, the construction of this simple loudspeaker in front of us is an enigma? We should really contemplate on these aspects. You should come forward to use reason to enlarge your general knowledge.

Man is considered superior to other beings in this world, because he has limitless capacity for knowledge. People in other lands have advanced greatly, utilizing this knowledge. But our countrymen owing to lack of use of this knowledge, are abjectly deteriorating. Stating that ours is a land of enlightenment, we build tanks and temples; in other countries, men fly in space and amaze the whole world.

In other lands, knowledge alone is respected and trusted and held as the basis of everything. But in this country, men believe only in rituals and ceremonies, in god, in religion and such other rubbish.

Knowledge, born of rationalism, is real wisdom. Can mere bookish lore become knowledge? Can one become a genius through learning by rote? Why is it that educated persons endowed with the highest mental gifts-degree holders in general and science degree holders in particular-believe that a mere stone is a God and prostrate before it? Why do great savants and specialists in science anoint themselves with turbid water in order to expiate their sins? Is there any connection between the science they have learnt and the anointing mixture consisting of cow's-dung and urine?

The aeroplane is referred to in Ramayana and Mahabharata, but as driven by

the power of magic. The aeroplane is explained in English literature, but it flies by mechanical power. What do we need now? Mechanical or magical energy?

Let us bring up two children of the same parents-one in England and the other, in our country. He who is reared in England will look at everything from a scientific point of view, and the other will consider everything from a religious point of view.

The reason for the present chaos and deterioration in our country is that we have been hindered from enquiry and cogitation and repressed from the use of rationality.

In whatever manner you surmise God and with whatever good intentions you found a religion, the results are all the same. A reformist God and a rational religion cannot achieve anything more than a superstitious God and a blind religion.

Just as machines, invented for the social good of man, to give him added advantage and to save him labour and time, are under the control of the capitalists- to keep the worker and the labourer in hunger - so reason that is to serve for the excellence, satisfaction and comfort of man has been enslaved by a few, to cause people pain, poverty and anxiety.

Activities that are not consonant with rational understanding, intellectual enquiry and human needs should not be carried on in the name of custom, traditions, God, religion, caste and class, or in any other name.

Man possesses reason. It is given to him for enquiry, not for blind animalism. It is by abusing reason that man has brought himself into a lot of trouble. He has created God, as an antidote to his troubles.

Uncertainties in life, dissatisfaction owing to want, and selfish competition among individuals, if these exist in a country, then it is evident that her people do not have full powers of reason. In a country where people live freely and in contentment, it is clear that reason rules there.

Man believes that he must gather wealth for his children who have the gift of reason, even by cheating his own society. But animals and birds do not save anything for their offspring who do not have the gift of reason; in fact they bite, peck and chase them away when the time comes for them to be on their own. They do not care for them or even remember them afterwards.

Within a span of two thousand years, people had lost the prerogative of using their own intelligence. Knowledge did not increase, and society did not improve, because men did not have the right to question the why and the wherefore of things; they just listened to whatever the literates said of what was written down. They were suppresed by being told that thinking, arguing and doubting were sins.

Man does not go by what his own intelligence tells him, but by God, Saint, Sage and Avatars (incarnations).

Anything that is not in tune with reason and self-respect must be eschewd.

If superstition is removed and religion is viewed in the light of reason, no religion will survive.

If greed is put an end to, no man will ever believe what is contrary to his intelligence and experience.

I do not know for how many centuries our people have to wait for attaining reason and maturity. I have to believe that Tamil Nadu will have no salvation unless she is razed to her foundation by a catastrophic deluge or storm, a flood or an earthquake, and then renewed.

Those who respect reason should not hastily believe what is heard; what is written down; what appears to be happening over a long time; what is followed by many; or what is said by God, or a Great Soul. Anything that excites our wonder should not be immediately believed as divine or miraculous. In every circumstance, we must be prepared to think freely, rationally and impartially.

It is through rationality that man's longevity has been increased and his

mortality rate has been significantly reduced.

One who possesses knowledge, and is aware of Nature, is free from sorrow. There is pain when an injection is administered for good health; but in spite of pain, one tolerates it in expectation of the cure. That is the nature of knowledge.

It is the power of thinking that distinguishes man from animals and birds. It is because of this that these, though much stronger than man, are enslaved by him.

It is the power of reasoning, more than any other power in man, that makes him superior to all other beings. Therefore, we can say that in proportion to the measure of its use does he conduct himself with human qualities.

He who does not use his reason is only an animal.

Because we have been constantly told and compelled to believe that it is a sin to think rationally, or to inquire into a matter thus, we are now unable to analyse any matter. If only we turn round with courage, we can progress fast.

Who is a barbarian? He that has no brains; he that has no reason; he that does not think, despite possessing thought and reason; and he that blames without thinking; these I consider barbarians.

Following superstitious beliefs, without rational thinking, has ushered in the condition of the worker becoming the vassel, and the sluggard becoming the lord.

In the land of the naked, he that covers himself is deemed mad! Similarly, is it surprising that in the land of barbarians, he that thinks-the rationalist-appears as mad?

Whatever is done, whatever the event, and the matter, we should see beforehand whether they are consonant with the why and wherefore of things, with experience, enquiry and intelligence. Only then will knowledge grow. Instead, if custom, tradition and ancestral practice are followed, only

stupidity will grow and not intelligence.

Do not follow anything just because some one else has said it. Do not slavishly sell your conscience to others. Analyse and inquire into every thing.

You are prepared to expend your money and dignity and give up your liberty and equality to any extent. But you are hesitant to use your reason even to a small extent. Why do you show such economy only in this? If this situation continues, when are we to become men?

Firstly, we should all become men, before we become Ministers, Chief Ministers, Governors, Governor Generals or Mahathmas (Supreme soul). first of all, reason should grow, and the innate thought process should flourish, to enable us to be men.

Even when we buy a saree we buy it after a good deal of thought as to whether the saree bought before from the same shop has served well and whether the shop keeper is honest. We who use our reason for such trivial matters, fail to use it in important affairs. So we get quite deceived. My first duty, therefore, is to stress the necessity of reason.

What we need today is the growth of knowledge in order to advance in every field. Knowledge should have its sway.

What man needs today is not money, or shelter or transportation, but the growth of intelligence. We should compete more for acquiring knowledge than for earning any money.

Your own consciousness rules you; not God; or men of religion. Without straightaway accepting what I say, accept only what appears to be right to your reason, and reject the rest.

Reason is the life-blood of man. Among all creatures, only man possesses reason. The lower he is in the exercise of this faculty, comparably, the more of a barbarian he is. He attains maturity, consonant with the clarity he achieves through reason.

Rationality is the acute capacity of thinking.

Man should contemplate on anything, not by following the path of belief, but that of reason. He should see whether the object of his contemplation stands the test of inquiry. Only then he rises to human stature from a primitive state.

Your guide is your own intelligence. Use it well. Avoid being suspicious of others. Because your own reason has been circumscribed, the cultivation of knowledge is stultified. What your fore fathers have said are neither varieties nor wonders. Leave those to them; without relation to these, endeavour youself to discover and to do. Give priority to knowledge.

Of all the creatures in the world, man alone possesses reason and intelligence. If he uses them, he can achieve great deeds.

Analysing everything with courage and intelligence, according to the occasion and need, rejecting what should be rejected, contributing what should be contributed, to reform, without fearing change: this is the inevitable duty of rationality.

4. Self Respect

We are fit to think of ‘self-respect’ only when the notionof superior and inferior caste is banished from our land.

Religion, politics, economics and social life in India are based only on class distinctions. That is why some live high and many are constrained to live low in society. People have also lost their sense of self-respect.

He who does not care for dignity, is no better than a prostitute, however highly educated he is. His education will only endanger those who care for dignity.

If any one wishes to serve society, on the basis of humanism, what he should do first is to make people think and conduct themselves rationally.

Because man has been compelled to have faith and trust in a mysterious God,

he is now made to believe all the lies about Him.

Man does not grow by merely accepting whatever others have said. However, do listen to others, but later think with the help of your reason. Accept and try to follow what appears right to you.

The aim of a genuine Self-respect Movement is to change whatever appears to be adverse to man's feelings of self-respect.

That which enslaves you to customs of the world, to orthodoxy, to the rigours of religion, contrary to your rationality and awareness of truths of experience, is what I shall describe as antagonistic to self-respect.

This all-important awareness of self-respect based on feelings of dignity and indignity, may be deemed man's birth-right, as the word ‘man’ is itself a word based on dignity. Therefore, he who is called ‘man’ embodies dignity in himself, and only through his right to this dignity, reveals his human qualities. That is why self-esteem is his birth-right.

Man must remove by himself his feelings of inferiority, the feeling that he is lesser born than other beings, and attain self-confidence and self-respect.

If people imbibe feelings of genuine self-respect, it will automatically set right politics, nationalism and also theology.

It is not possible that legislation and the process of franchise by themselves can bring about reformation and self-respect.

In Western countries, self-esteem is needed only in the sphere of economics. But we need it in religion, society, education, knowledge, research, handicrafts, politics, economics and in several other fields.

What our people need now is not only education, but also awareness and self-respect. Feeling of self-respect, the ability to reason out anything, and the spirit of enquiry are what we need most today.

Man must hold his personal respect and dignity as precious as his life.

We can confront a thousand self-respecting people. But it is a difficult task to grapple with one who is without self-respect.

5. Social Reform

Books that advocate communal discreminations andcomplexes of superiority and inferiority should be prohibited from being read. If read, they should be confiscated.

Social reform cannot stand apart from politics, nor can politics stand apart from social reform. Politics exists only for human society. Every political activity is only for social good. Constitutional law and defence are made only for society and in accordance with social good.

Offering alms and receiving alms should be deemed illegal, if human society should prosper without hindrance. Only then will man be able to live in self-respect.

The evils of religion, communalism, tradition and orthodoxy can never be eradicated from our land and society, unless the Government creates what may be called a ‘Department for Defeating Superstitious Beliefs’ and through it facilitates propaganda against these evils in schools and public places and among students and the people.

The world today has no place for the meek, the poor, the innocent and the honest. Are we to wait for an opportune time to mend this condition?

It is important that communal discriminations, in the name of temple, are eradicated, and that all the properties held in the name of temples are utilized for the welfare of the people.

In many matters, without being harmed and demeaned by others, we have subjected ourselves to a debasement and a depressed condition. Our society will never change, without our reforming ourselves, without a change of heart among us.

History bears out that the threat of power has never stopped any reform.

Social changes will always occur. People also will undergo social change.

Tentative and superficial changes here and there in the name of social reform, will not bear fruit. The present social set-up should be destroyed at its very base, and a new social order, free from caste and class, should be created.

Though we have progressed and changed in the field of politics, we are still backward in the social field. This condition should change.

Ours is an obstinate society. Even after more than three-fourths of the people of the world have progressed, our society is still in a backward and barbaric stage, adamantly following customs of yore, because they have been adopted for a long time by its forefathers.

Our society consists of many castes, religions and sects. The human and social discreminations that exist in our country should be put an end to. Without considering that someone else will bring about this change, each one of us should do something for our society.

Whomsoever I love or hate, my principle is the same. That is, the educated, the rich and the administrators should not suck the blood of the poor.

Those who pretend to serve the cause of social good for their selfish ends, without caring even a little for our society, are enemies of the Tamils, even if they are called themselves Tamils.

In the village where you reside, some fifty people are affected by a water-borne disease and you discover that the well in the village contains the carrier-germs. The well should be cleaned by pumping out the water completely. If the springs in the well are themselves infected, then they should also be closed and a new well dug. If one insists on drinking the same infected water, then there is no escape for him from that disease. I am engaged in that task of stopping those springs in the well.

The proper task of social reform is to remove poverty from society and to ensure that people do not sell their conscience to make a living.

Reforms should be so brought about as to teach people good conduct, to enlarge knowledge, to cultivate compassion and charity to living beings, and to infuse in them a growing awareness of equality and self-respect.

To discard what is unwanted and to retain what is needed, is what reform means.

Those who undertake reform should not be subjected to any control. The real path to reform is to break all the shackles that impede change.

Those who are timid and fearful that others would not respect them, that they would be ridiculed, that there would be growing opposition to them, and that they would lose the sympathy of the world, can never bring about genuine reforms. No reforms, undertaken by people of these qualities, will ever bear fruit.

The reformer's real duty is to think of the source of the deterioration and to seek measures to ensure that such deterioration never occurs again in the generations to come.

No individual who came forward to achieve social reform on the basis of religion has ever succeeded even to a small extent.

If the educated, the rich and the administrators are opposed to the welfare of the toiling people and to their enjoying all the fruits of their labour, then they are only fit to disappear from the face of the earth.

Without an upheaval in our attitude to religion, caste, customs, traditions, orthodoxies, God, and commandments, which are the bases of social tyranny, no political reform will be of any use to the ordinary folk.

Is it necessary that there should be divisions of high (Brahmins) and low (Panchamas) castes in society? If it is said that God is responsible for this, should those of the lowly castes (Panchamas and Sudras) worship Him?

6. Science

If man objects to the use of machines, then it is evident,he is against the expansion of knowledge.

Look at the enormous change in our life today. Our comforts in daily life have vastly improved. Formerly, we had only the bullockcart. Now we have such modern comforts as the locomotive, the motor car, and the aeroplane. We struck flints to make a fire, but now, the pressing of a button makes a thousand electric lights burn. Our people's understanding , despite so much change in life, remains just as it was a thousand years ago!

Science exhibitions feature many modern flowerings of the imagination. Several new inventions, conducive to life's comfort, would be displayed there. Sensitive instruments, obtained from many countries, would find a place at the exhibition and comes out at the other, would have increased his knowledge in all fields. He sees and enjoys the world's scientific advancement and attains clarity of understanding. He gets an opportunity to be aware of the many intricacies of research. He has the pleasure of seeing a number of wonderful equipments. In fine, within a few hours, he derives from that exhibition a maturity of knowledge that he would have to spend years at a University to acquire.

Even those, who some time ago believed all the stories about God, that is, who believed that a divine power exists, have now come to be so ashamed of their own belief, that hiding their ignorance, they are now struggling hard to prove those stories as scientifically true.

He who first created fire with the help of flints was the ‘Edison’ of those days. Thereafter, we advanced step by step and we now have fire through electricity. Thus, change is natural and inevitable, and no one can stop it.

A big change should come about in our country on the food front. We must certainly discover a chemical product as a substitute for rice. We first used steam power, with the help of fire, to drive an engine. Then, according to the changing needs of our time, we utilized kerosene, crude oil, petrol and electricity for power. In a like manner, the human engine, without being driven by a huge intake of food, can be activated by and made to subsist on

some fine source of energy, similar to electricity.

Hereafter, even human birth will be rare. Similarly death rate also will decrease. Man can easily live for a hundred years. On an average, no one will have more than two children. There will be no correlation between sexual relationship and child-birth.

7. Education

The education that man needs is only to make him fitto live his life in freedom.

To spread education to the masses is as difficult an effort as spreading communism in our country of India.

The people of a land should first of all be educated if they are to seek progress, to lead a good and cultured life and to gain a proper understanding in the spheres of politics, economics and industry.

Only education, self-respect and rational qualities will uplift the down-trodden.

Teachers should first teach the students what self-respect is; and what courage, dignity and equality are. Students should be taught to love people.

It is as dangerous for people to support scriptural scholars (pundits) as using a burning stick to scratch an itching scalp; they have no alternative means of livelihood; and therefore we should be ever watchful in our contact with these pundits.

If teachers are to be useful, they should be capable of free thinking to some extent at least, and also have some degree of respect for reason.

Teachers, parents, officers-all should try to foster good conduct, discipline, fairness and honesty among students.

Great teachers, instead of converting young men into men of religion, should

try hard to make them men of knowledge.

Why should any one, in the name of caste, be considered lowly or be made to do a mean job? If all in the country are given education, can there exist a caste for doing mean work? Is it not because of lack of education that those people are constrained to do contemptible work and are considered lowly?

Just as it is fair to provide the necessities of food, clothes and shelter to those who are without these, so it is fair to provide education to those who do not have it.

It is not temples that we need today, but schools. Knowledge can bring about many miracles. Therefore, we do need today schools that will be the basis for imparting knowledge.

Our educational system should change. A trade should be learnt along with academic study. Even if one discontinues his studies in any class, he should be able to eke out a living by a trade. People should be familiar with some trade.

Schools, promote literacy and knowledge in a particular field. But the library fosters awareness of general knowledge in all spheres.

Schools and institutions of higher learning will enlarge knowledge only to a certain extent. whoever administers them, they are subject to rules and regulations.

The benefit of learning cannot be fully derived from these kinds of institutions. Only libraries can compensate for this drawback.

In fine, libraries are indeed a University.

It is essential that education in our country should have two cardinal aims. Firstly, education should foster rationality and feelings of self respect. Secondly it should be conducive to a better life through a job or trade.

What is education for? For knowledge. And what is knowledge for? To

enable man to live humanely, so that he lives to serve his fellowmen, in honour and without causing hardship to others.

Care should be taken first of all in inculcating discipline among pupils at school. That alone is important. Next only is education. How to conduct oneself properly is what should be taught first. Good conduct alone makes one a cultured man in later life.

If I were the country's administrator, I would exact heavy taxes in order to develop it on the right lines. The poor spend whatever is given to them. So, instead of giving them money, their children can be educated out of tax revenue.

Care should be taken to see that books alluding to bad conduct, superstition and social ills do not enter schools or politics.

Edit the poems of Bharathidasan, and prescribe them as texts, as suited to each class at school. Knowledge that can normally be gained in five years can be had in a year, by reading them.

Many think that only seeing God and seeking salvation is enlightenment or knowledge. As this thought is fed from childhood, the student remains ever confused.

The great traits students should follow are: proper conduct, honesty, fairness, doing good to others and not being a hindrance to others. These are for us higher than God.

Discipline alone is very important to children. Fostering it is our paramount duty.

Boys and girls at school should not think it a privilege to wear fashionable attire or costly jewellery, but should wear only simple clothes. At seats of learing where all pupils mix, there should be no discriminations.

Students should not waste their school-life, as it is very , very precious. Their mind should not be distracted by any event outside. Particularly, students

should not participate in agitations.

Boys and girls ruin their lives by buying and reading obscene books. They should buy and read books of profound thought and knowledge and imbibe the spirit of inquiry.

First of all, students should be obedient to teachers. Next they should learn discipline. Next only come the lessons at school.

8. The Tamil Language

The love of one's tongue is the foremost of all loves that are required of the people born in our land. He that has no love for his tongue certainly has no love for his land. A nation functions on the basis of the love for one's language. So it is my prayer that Tamil's love for their mother-tongue should grow.

I affirm again and again that the love of the mother-tongue is a must for those born in Tamil Nadu. The Bengalis love Bengali. The Maharashtrians love the Marathi language. The Andhras love the Telugu language. But the Tamils have no love for the Tamil-tongue. The Tamils will never progress unless they bestow love on their mother-tongue.

If I love Tamil, it is not merely because it is the mother-tongue or the language of the Tamil Nadu State. Nor am I attached to Tamil by reason of its uniqueness or its antiquity or its being the language that Lord Shiva spoke or its being the creation of Sage Agasthya. I can love a thing only for its innate goodness and the benefits that may flow from it. I do not cherish a thing merely because it happens to be mine, whether it be my language, my land, or my religion, or because I claim what is mine to be hallowed by antiquity.

If I love Tamil, it is because I am aware of the advantages I expect through it and the measure of loss that will occur by the absence of it.

If I consider that my county will not serve my ideals, will not help to foster them, I shall forthwith quit it. Similarly, if the language is not conducive to my ideals, or to the advancement of my people, or to their living with self-

respect, I will promptly discard it and follow what is useful.

As I am aware of the disadvantages of another language being imposed on our country, I am intolearnt of it and oppose it, I do not resist it merely because it is new or it belongs to another land.

It is my opinion that the Tamil Language is capable of contributing to the progress and freedom of the people in all fields, and will be conducive to a life of dignity and reason. However, some may ask whether all such resources are available in Tamil. Even if all these qualities are not found, I am aware that Tamil has arts, customs, traditions, and an appropriate vocabulary, which can contribute to a greater advancement than most other Indian languages. Therefore, any other language that is likely to cause disadvantage to Tamil is unwelcome.

Tamil, Telugu, Malayalam and Kannada are of Tamil origin only. The Tamil that is spoken in Malabar is called Malayalam; the Tamil that is spoken in Karnataka becomes Kannada; and the Tamil that is spoken in the regions of Andhra becomes Telugu. All the four speak only Tamil.

Some scholars consider that Tamil, Telugu, Malayalam and Kannada came from the same tongue, that is, they are the offspring of the same mother. This is only a deception according to me. There is only one Dravidian tongue, and she is Tamil. And we call her by four different names. Because she is spoken in four different regions, she has four different names. It is only Tamil that is spoken in these four regions.

Writing in Tamil about the Arts which are useful to the people in their life and which foster knowledge, talent and courage, and propagating them among the masses, thereby enlightening the people and enriching the language; this alone can be regarded as zeal for Tamil.

9. TAMIL Alphabet Reform

In writings and publications of 70 or 80 years ago, thevowel '<' (i:), indicated today as ‘<’,was a cursive and looped representation of the short form, ' ï' (i:).

In stone inscriptions of 400 or 500 years ago, many Tamil letters are found in other shapes.

As a matter of necessity and advantage to cope with the printing technology, it is sensible now to change a few letters, reduce the number of letters, and alter a few signs.

The older and the more divine a language and its letters are said to be, they, in truth, need reform.

Because of changes brought about by means of modern transport and international contact, and because of happenings that have attracted words and products from many countries, a number of foreign words and their pronunciations have been assimilated into Tamil quite easily. The Tamil language and its alphabets are woefully inadequate and awkward, for the pronunciation and writing of these words. Therefore it becomes necessary that a few letters are taken from other languages. If we fight shy of doing that, we should at least create some new letters.

Just as some compound characters have separate signs to indicate their length as in 'fh', 'nf', (ka; ke;), why should not other compound characters like '»', 'Ñ ', F, T, (ki, ki:, ku, ku:) (indicated integrally as of now), also have separate signs? This indeed requires consideration.

It has been my opinion for a long time that the vowel-sounds ‘I’, '#' ‘xs ’ (ai, au) are not required in Tamil. Compound characters in Tamil which require the addition of this sound in the shape of ‘i' can be obtained by the use of ‘Œ’ (y), at the end.

Changing the shapes of letters, creating new symbols and adding new letters and similarly, dropping those that are redundant, are quite essential.

The glory and excellence of a language and its script depend on how easily they can be understood or learnt and on nothing else.

If one is an admirer of the Tamils, he is considered a traitor, communalist and a hater of Brahmins. Can there be a greater instance than this for the sorry

state of the Tamils? No lover of Tamil attempts to bring about even a small change in Tamil Orthography. Even if someone tries, he has no support. Whoever did try to make Tamil Orthodgraphy adequate and easy, to suit present day conditions?

The Tamil Alphabet looks primitive! How many loops! How many dashes! How many upward turns? How many downward turns! Such cumbersome orthography in the present day! Do we need so many letters today? Why do we need 216 letters? The Englishman does wonders and has only 26 letters. And he turns the whole world round with just 26 letters.

10. Literature

A literature that concerns itself with knowledge ofNature, which is common to all, and is far removed from religion and God, and a literature that is to do with irrefutable science-only by these can a language and its letters be enriched and only by these can people become enlightened.

The importance of a book depends only on its measure of usefulness and not on its creator or on its divine quality and wonderful nature or on its literary or grammatical dimensions.

Literature should nurture culture and inculcate noble qualities in the people.

What is literature for? How should literature be? What can be called literature? Why should it exist? My view is that it should not only help man to live, but also be conducive to the progress of society with rationalism.

Our thoughts of a literary renaissance should always centre themselves on the removal of superstition, meanness, indignity and ignorance.

11. The THiruKkural

People praise the Thirukural but in practice they cherishthe Gita which is directly opposed to it!

Valluvar's Kural is impelled by ideas that are in accordance with practical

knowledge and in tune with Nature and Science.

Those who study the Kural deeply will certainly attain a consciousness of self-respect. Knowledge of politics, knowledge of society and knowledge of economics are all embedded in it.

The Thirukural is a Tamil literary work that is so written as to teach society noble traits and proper conduct by pointing to a moral path and fostering ethical principles. That is why peoples of all religion, all over the world, adore the Kural as their work, or as one that agrees with the principles of their religion.

It is my firm conviction that the Kural was especially created to demonstrate that the arts, culture, ethics and conduct of the Tamils were vastly different from and antithetical to those of the Aryans.

Only because we regard Valluvar as a great guiding man, who strove for the removal of the ills of the people so that human qualities could be nurtured, we accept his Kural. We do not accept it as divine utterance or inspired Apocalypse (the end of the world).

It is better to read ten Kurals for knowledge, than a hundred songs of Kamba Ramayana or two hundred songs of Periapurana, or Kandapurana.

If any one asks you what your religion is, say that you belong to the ‘Valluvar Religion’ and if you are asked what your moral code is, say that it is the Kural. The Kural is so irrefutable that no conservative or crafty person will dare to oppose you.

The Thirukural will pave a lofty way for the eradication of superstition and the enlargement of knowledge. The thoughts of the Kural should be spread throughout the country. It should be brought about that education means the learning of the Kural and knowledge means, the awareness of the Kural.

THIRUVALLUVAR the author of the Kural did not accept God, Heaven and Hell. You could find only Virtue, Wealth and Love in the Kural; ‘Salvation’ and ‘Final Bliss’ are not alluded to by the author.

In the Kural, there is a chapter on invocation to God. But there is no place in it for principles of idol worship.

Valluvar has invoked God through eight or nine concepts only to show how man should conduct himself and to make him understand life's ethical conduct and status.

The Kural is not a devotional book. It is not also a book of theology to reveal God: nor is it a book of religious doctrines for evangelism. It only teaches true and egalitarian conduct which is agreeable to all.

He who has intelligence and beholds knowledge as supreme and he who has the capacity to think and investigate will certainly respect and admire the Kural, follow it to some extent at least and keep it as his guide.

The Kural embodies in it ethics and practical ways of life, based on experience.

The Kural is a treasure house of knowledge. It is a work bound by reason.

12. The Arts

Tamil Nadu countenances even those who have theaudacity to declare from rostrums that it is foolish to demand that Tamil songs should be sung and that there should be Tamil Music in Tamil Nadu, and who ridicule those who demand thus.

Songs in good Tamil, bringing out the beauties of Nature, the courage, compassion and the dignified and egalitarian life of the Tamils, their history, fairness, code of justice, patriotism, zeal for language, unity and discipline, should alone be sung.

There are two kinds of dramas. One is music drama and the other is prose-drama. People prefer only prose-plays.

Our King of humorists, ‘Kalaivanar’ N.S. Krishnan, is a genius in his artiste profession; however, it should be said, that he is also a great revolutionary in

the way he carries on his histrionic job. His revolution is comparable indeed to that of Lenin because he has brought about a big upheaval in play and story-writing in films and in the field of music.

If the history of the revolution in the world of drama and film is written, the place of honour should go to N.S.K; otherwise, that history is to be discarded.

The art of drama should be useful to the people. It should not only be free from stupid and superstitious thoughts, but also be capable of promoting knowledge and progress.

It is my avowed desire that the world of drama with a view to remaining a really useful guide to society, as it has not been till now, should help to convert this world of cruelty and partiality into one of love and fraternal equality.

It is of little profit to the Tamils, if Literature, Music and Drama do not serve to foster in them self-respect, to enhance their knowledge and to help them to attain humane qualities. This applies to arts presented in any language of the world.

Whatever art it is, it should not be conducive to superstition and improper behaviour.

13. Co-operation

The aim of co-operation is to serve and help others.

We do spend wastefully, without thought. If we carry on our life through co-operative means, only one eighth of our present expenditure will be incurred. What remains can be helpful to seven more persons. If the conditions of our nation are not changed, it is certain that our life will soon come to ruin.

The earlier principle of individualism should give place to that of co-operation.

Man, by virtue of his reason, has drawn up many plans for social co-

operation. These cannot be executed by an individual. Necessarily, there must be help from others.

If the principle of co-operation is established in a proper manner in our country, then society will be free from the cares and anxieties of the morrow and will be enabled to live a life of peace, joy and contentment.

14. Economics

Many crores of rupees are squandered in this countryby way of offering gratitude to God and bribing Him to gain greater and greater wealth.

Our economic disparities are due to God, religion and dogma. You will ask me how. If some one is asked how he became rich, he would not say he earned by his own ability, but by the Grace of God or by the blessings of Goddess Lakshmi. The pity is that others believe him.

It is of equal importance that people should be freed from social as well as economic evils.

The desire for and the pre-occupation with seeking wealth consume the entire life of a person. Competition in earning money, and rivalry in showing off as a rich person and acquiring comparable influence, sap all the energy of a person.

If I were a king, even for a short while, I would first of all make a law, imposing the death sentence for squandering wealth at weddings. I will say that the wasting of wealth is a major disease that afflicts India.

Those who suffer by spending beyond their income cannot live honestly and are a menace to the country.

In the present set-up, man can not live quite honestly, without money in hand. The abject destitution and the greed for lucre are the reasons for a man becoming a betrayer, a rogue or one who commits breach of trust. Therefore, if money, earned honestly, even if it is little, is conserved, there is no necessity to suffer, or to take to wrong ways.

There are no politicians who do not shed tears on the economic condition of India. If that is true, why then are thousands and tens of thousands are being allowed to be spent on what are really one-minute ceremonies, such as marriages contracted on the utterance of some four lines.

Wealth is the common property of the world. All the people have a right to enjoy it, as their own. They have a common right to it, as long as they live; so also they have a responsibility to preserve it.

Usury is a cruel business. If another name is to be given to it; it is tyrannous legalised robbery.

Considering the conditions in the country, I give top priority to the removal of mean communal discriminations; next comes the removal of economic disparities.

The budget of the Government is not like that of a family which can plan its expenditure according to its income. But the Government should assess what the needs of the people are, arrive at the taxes, and plan accordingly to seek its income.

Day by day, mankind is going towards a climate in which people are devoid of the good traits of decent conduct, honesty and a commitment to fairness. The abolition of the right to property is the only remedy.

It is true to some extent that man is not with-out selfishness and a hankering for recognition; but to amass wealth as a means for this is not natural.

15. Socialism-Communism

What should be done, if everyone is to have enoughfood?

If none consumes more than what is needed, then, there will be enough food for all.

All factories and their management should be Governmental, like the administration of the Posts, the Telegraphs, the Railways and the Public

Works. Not a single capitalist should exist in the country. No single individual should be our master.

The principle of communism should come into force in the present day world if people are to live in peace and contentment, free from worries and difficulties and from being deceived by each other. In this, there is no place for luck. But our efforts should not bring about the least of personal suffering and desolation to the common folk.

Though my aim is to demand economic equality, I believe that coveting other people's properties is an act that is worse than economic inequality. Therefore, it is the Government that should divide wealth equitably by Law.

A single person should not have a vast accumulated possession of land. A time will come when land will be distributed equally to all. If we cannot bring about the time soon, we should remain as path-finders in this.

If a condition free from tensions and discriminations is to be established, a pattern of Socialism for all alike should be created. To bring this about, the right to property should be abolished and property should be held in common.

Capitalism should be destroyed at the roots, if the cares and worries of the workers are to be put an end to.

The final aim of Communism is to usher in a world-order in which the whole world is one family; all its peoples are kith and kin; and all the world's wealth, its joys, comforts and pleasures belong to that family whose members have an equal share in the property.

The aim of offering succour to the poor is only to help to eradicate poverty from society, and not to create sluggards, by the offer of alms to one here, and another there.

16. Character

Those who are guilty of misconduct, fraud and knavery,

under the guise of public life, should never be spared.

Indeed, drinking liquor is against the law; even more so is receiving bribes. Those who receive bribes are to be deemed social outcasts, fit to be punished and detested.

Collective social good conduct, sympathy, honesty gratitude, trust, etc., should be prevalent among people. They should volunteer to do good; they must think good; and oppose evil. They should not rob others, when they are unguarded, and should conduct themselves especially honestly.

Though there is a lot of advancement in knowledge, human life has vastly deteriorated. Man should not descend to the level of substituting treachery and betrayal for love and fair-conduct, or corruption and fraud for honesty!

The first and foremost duty of those who live selflessly is to preach in favour of character, and for the extermination of dishonesty and treachery.

Wants and needs must be lessened for fostering genuine good conduct and honesty. The more we need, and the more we want, the more is the growth of immoral conduct and dishonesty.

Good conduct, honesty, and fairness not only enhance a man's dignity, but also are beneficial to all others.

If a nation is to prosper, her people should have good character.

Keep your heart pure and speak boldly. Do not think of self-esteem in public life. You can serve confidently in direct proportion to how strong, determined, honesty and disciplined you are.

Instead of preaching good conduct to others, everyone should introspect how much of it is found within himself.

Only during his student life conduct can be easily inculcated in man.

A life of good character is that which does not cause pain to others. It can be

nurtured only when all differences are sunk. Character is the basis for a happy life.

Fair conduct is that which gives no pain to anyone.

We should conduct ourselves with others, in accordance with what we expect of others in this regard; what we think others should do unto us and what kind of conduct towards us that we look for from others. That alone is good character.

17. Women's Rights

Man treats woman as his own property and not as a

being capable of feelings, like himself.

Why were women prevented from receiving education?

It was to prevent their emancipation and to make them slaves under the pretext that they did not have intelligence and ability.

The way man treats women is much worse than the way landlords treat servants and the high-caste treat the low-caste.

These treat them so demeaningly only in situations mutually affecting them; but men treat women cruelly and as slaves, from their birth till death.

Women in India experience worse suffering, humiliation and slavery in all spheres than even the Untouchables.

Because we do not realize that the subjugation of woman leads to social ruin, that society which should grow, goes on declining day by day, in spite of its capacity for reason.

Each woman should learn an appropriate profession for herself, so that she is also able to earn. If she is able to eke out a living at least for herself, no husband will treat her as a slave.

A woman is for the male, a cook for himself; a maid for his house; a breeding farm for his family and a beautifully decorated doll to satisfy his aesthetic sense. Do enquire whether they have been used for any other purpose.

The slavery of women is only because of men. The belief of men that God created man with superior powers and woman to be slave for him, and woman's traditional acceptance of it as truth are alone responsible for the growth of women's slavery.

The boy and the girl are matched before marriage, not on a consideration of compatibility in appearance, mutual affection, proper understanding and similar education, but on whether the girl will be obedient and be a good slave to the boy, much in the same manner as we do when we buy cattle.

The implication of the sacred knot is that from the time it is tied, the boy accepts the girl as his slave, and she also agrees to be a slave to him. Thus, the husband can treat his wife in whatever manner he likes, and none has the right to question him, nor is there punishment for him if he misbehaves.

The women of today, despite their education, wealth, sophisticated knowledge, dignified relatives and a comfortable life, behave in a very conventional and backward manner, even worse than rustic girls, and this causes us pain. How can there be human dignity in the children that are born to these women and brought-up by them?

Our women should change from considering themselves as slaves by birth.

Women! Be brave! If you change, it is easy for your husbands and other men to change. Men throw the blame on you, saying that you are backward. Do not subject yourselves to that accusation. In future, instead of your being described, ‘she is so-and-so’s wife’, your husband must be described, ‘so-and-so is the husband of this lady’!

Women who are pampered by their husbands and who succumb to the craze for jewellery and apparel and to the appeal of feminine beauty and fashions, and those that are rich and proud, will be satisfied with their slavish existence, and they will not serve to reform the world.

The main reason for women being derided and their being considered as mere objects of pleasure for men is that they make themselves up in an obscene manner.

Even those women who consider themselves fashionable and sophisticated, look upon themselves as cultured, merely by putting on fine dresses and wearing fine jewellery, and by making themselves up attractively. They do not realize that living on equal terms with men is what makes for civilized life.

The term ‘primary teachers’ may first of all be applied to women, because, for children under the ages of 6 and 7, they are really the primary teachers.

Despite there being a Goddess of Learning and a Goddess of Wealth in Hindu religion, why do those deities not grant women their education and right to property.

Women should be given a generous education in rational knowledge and world affairs and they should have no access to literature or history or stories that give rise to superstition and fear.

Among the many reasons for the subjugation of women, the most important one is that they lack the right to property.

The tyranny of the male is the only reason for the absence of a separate word in our languages for describing the ‘chastity’ of men.

The cruelty perpetuated in the name of chastity that a wife should put up with even the brutal act of the husband should be abolished.

If a woman can not have the right to property and the liberty to love whomsoever she chooses, what is she but a rubber-doll for the selfish use of man?

To insist that chastity is only for women and should not be insisted upon for men, is a philosophy based on biased individual ownership; the view that woman is the property of the male determines the current status of a wife.

If our literatures have all been written for the sake of justice and disciplined conduct, then, should not all the conditions imposed on women be applied to men too?

In this world, qualities like freedom and courage have been claimed solely as ‘masculine.’ Men have concluded that these characterize the ‘superiority of the male.’

As long as male superiority survives in the world, the subjugation of women will continue. Until women put an end to the principle of male domination, it is certain that they will have no freedom.

To give man freedom of sexual selection, and to permit him to take as many wives as he likes, gives rise to promiscuity.

Others advocate birth-control, with a view to preserving the health of women and conserving family property; but we advocate it for the liberation of women.

If a man has the right to claim a woman, then a woman also should have the right to claim a man. If conditions are imposed for the worship of man by woman, let there be conditions imposed for the worship of woman by man.

Men's ‘endeavour’ for the emancipation of women only perpetuates women's slavery and hampers their emancipation. The pretence of men that they respect women and that they strive for their freedom is only a ruse to deceive women. Have you ever seen anywhere a jackal freeing the hen and the lamb, or the cat freeing the rats, or the capitalists freeing the workers?

Do not train women for doing such slavish work as attending to household chores; decorating the floors; making cow-dung pats, washing utensils; group dancing (Kummi) and dancing with batons. (Kolattam).

Our superstitions are the major reason for the defects and indignities of our society today. If our women have so much superstition, what about their children? Any reform gains strength if it comes from women.

Today's women are satisfied or get satisfied by mere fashionable make-up. Therefore they have very little urge for their liberation.

If child-marriages are abolished and provisions exist for divorce, widow's re-marriage, inter-caste marriages and for the right to marry by one's own choice, then 90 per cent of the prevailing prostitution will disappear.

Man can live without woman, but every woman thinks that she can not live without man. If we inspect the reason for this, we find that because of the problems of child bearing, women are unable to demonstrate that they can live without men. As men have no such burden, they are so placed as to declare that they can live without women. Besides, problems of maternity make women seek the help of others and this gives rise to male domination. Therefore, for true emancipation of women, they should be completely freed from the bothersome obligation of child-bearing.

18. Marriage

Married couple should behave to each other like bosom

friends. In any matter, the bridegroom should not have the vanity that he is the husband. The bride also should behave in such a manner as not to think of herself as her husband's slave and cook.

Married couple should not be hasty in bringing forth children. It will be good if children are born at least three years after the marriage.

Married people should spend according to what they earn. They should not borrow. Even if the income be meagre, they should save at least a little. This is what I would call discipline in life.

Married people should have a helpful bent of mind. Even if they cannot do good, they should desist from doing harm. A smaller number of children will be conducive to a good and honest life and a life of comfort.

Married people should endeavour by all means to adapt their life to the present day conditions of the world. Forgetting the world to come, they

should do what is required for life now in this world.

The terms, ‘husband’ and ‘wife’ are inappropriate. They are only companions and partners. One does not slave for the other. They both have equal status.

Only when there is an opportunity for freedom of love, does a country or society show enrichment in knowledge, affection, culture, and compassion. Where love by compulsion exists, only brutality and slavishness grow.

Finding each other indispensable in life, is the mark of a lofty kind of love.

No book of ethical conduct, or scripture preaches that a child-wife should be fettered by bonds of marriage and plunged into family life, when she is not prepared for it by age, and entrusted to the shackled guardianship of the husband.

Both the citizens and the police should have the right to legally proceed against those connected with unlawful marriages.

A wedding should be contracted only on the principle of the equality of the sexes, and equality of treatment. Otherwise, it is better that women live alone, without ‘holy matrimony’. Why should woman be slave to man?

Wedding expenses should not go beyond 10 or 15 days average income of the people. Another change is that the number of days of the wedding celebrations should be reduced.

I don't accept the words, ‘wedding’, or ‘marriage’. I term it only as a contract for companionship in life. For such a contract, except for an oath, and if necessary, a proof of registration of the contract where is the need for other ceremonies? Why should there be waste of mental effort, time, money, enthusiasm and energy on that count?

Because of irrational and extravagant wedding expenses for two or three days for gaining the approbation of a few, the wedding couple or their families suffer for a long time in debt. A few families become paupers because of wedding expenses.

It is enough, if the man and the woman sign and declare at the Registrar's Office that they have become ‘companions for life’. Such a wedding on the basis of a mere signature has more dignity, advantage and independence.

We need not follow traditional customs of marriage. Observances in accordance with the spirit of the time and society and the present advance of knowledge should be established. If we have to follow the ways of a particular period for all times, then it is evident that we have not grown in knowledge.

The ‘Self-respect Marriage’ is the result of the spirit of inquiry.

Marriage does not concern the wedding couple only. It is linked with the progress of the nation.

19. The Youth

The Youth are like children. They are captivated by the

immediacy of a situation. They are not aware of what is to come in the future. They are attracted by what they see. Wherever there is an awakening, wherever there is a crowd and gaiety, they are drawn to them, and when these disappear, they simply forget them.

Mere enthusiasm, courage and a sense of sacrifice alone will not do in the youth. The youth can be of service only when they have the capacity to discriminate the good from the bad, the possible from the impossible, and to reflect and ponder dispassionately.

The period of youth is a dangerous and a highly inflammable one, and so it should be carefully safeguarded.

The youth are not trained to think for themselves. They have no opportunity to use their reason. They are not trained to acquaint themselves with knowledge and experience. As long as this situation does not change, they cannot take their own decisions, based on their own thought and enquiry.

Young men should be bent upon putting an end to all the religious superstitions and fraud.

20. Politics

If there is no ‘high’ or ‘low’ by birth or by riches, there willalso be no ‘high’ or ‘low’ among the rulers and the ruled. This is the apprehension of kings.

Members of the Legislative Assembly should consider the Government as a structure for social good, and as a true spokesman and representative of the people, and not as a means for power, or for occupying positions of honour.

The prevalent desire for the existence of a political administration to look after the good of the people is because the rich should not tyrannize over the poor, the bad should not disturb the good or the meek, and the hardy chieftains should not rob the common folk.

For a proper conduct of the administration, the administrators themselves should be honest. There should be a rule that those who break law and order, should be declared unfit for administration and be disqualified from contesting elections.

Only those who want to earn wealth by hook or crook become dignitaries, and only those who want to destroy Socialism by any means are in the lime light. Such people should be prevented by law from finding a place in politics and in democratic rule and administration.

Politics does not concern itself with who should rule us. It is about what kind of rule people should have.

A nation or a society is governed in the interest of the welfare of the people of the land, and not the welfare of the administrator.

A Government that tries to transfer its own responsibilities to the people or their representatives, is guilty of shirking its obligations, and evading its duties.

Whatever form of politics is introduced today in our country, it should be conducive to the creation of social equality and unity.

I would not call the rule of even a hideous brute a greater indignity or drawback, over a people who read with pious reverence the tale in the Ramayana that our land was administered for 14 years by a pair of sandals. Whether man or animal be ruling, my concern is only about the principles, the kind of administration and the benefits that the people derive.

The duty of officers is that they should serve the people honestly and impartially, and conduct themselves with sympathy and understanding.

For the sake of the welfare of people, any Government must use repressive measures. A Government that lacks these measures is a chaotic, atrociously uncivilized, anarchist Government.

As long as the rich and the poor exist, practices like bribery and beggary will never cease.

Only when the principle of capitalism goes, and communism comes into being, can corruption be put an end to. Without that, talking about the abolition of corruption is equivalent to preaching the laws of Manu the Hindu fanatic.

A democratic life is that which should prevail among cultured people.

A revolution is that which destroys and changes from the base. Therefore, this society should bring about very drastic changes in the spheres of politics and religion.

The rule of the people is the true principle of democracy. There should be intelligent, and reasonably honest and disciplined people for such a ‘democracy’.

Rightly or wrongly, there obtains in India a democratic rule. But party-rule makes a mockery of it. On seeing this, what will people of other nations think? Should not democrats be ashamed?

Everyone has the right to refute any opinion of any other person. But no one has the right to prevent the expression of that opinion.

Rivalry should last only till the election. Once it is over, both the ruling and opposition members should join hands to carry on the affairs of the Government. Only then some good can be done for the people.

Dictators brook no opposition, and they force their decisions on all. In such countries. People do not tend to think on their own and there is no freedom for them to act on their own.

None can declare that a country has secured political freedom unless it has achieved social reforms and social unity.

Politics is a means to end social evils. Society does not need politics that has no bearing on social work.

The real service through politics is to serve society.

If genuine politics is to flourish, human qualities should be fostered. There should be discipline and honesty. People should feel the need for showing compassion to others.

If the Administration is not able to function properly, owing to party squabbles and agitations, it is only the people who will suffer.

Because our Government seeks and trusts only Graduates, instead of utilizing the services of men with talent and industrial acumen, there is industrial loss, and industrial progress is retarded.

Those who contrive to acquire money, fame and position through politics, are like a wasting disease of society.

People should contemplate whether our society is fit for freedom or democracy, in the context of frequent floor-crossings, plots to topple ministries, and the occurence of lawlessness.

21. Public Service

Man, unlike other animals, lives in a society of his ownkind. Living as a social animal, he has to necessarily serve others, receive help from others, and be useful to society in some way or other. Thus, if an individual can be of service to society, he deserves to live. Otherwise, as one merely living to eat, what is the use of his existence?

The number of those who do selfless public service and those who served without expecting any return, should increase. Their sterling qualities should show the way to the people at large. Their life would be a model to show how man should conduct himself in public life.

Since birth and death are natural, people should conduct themselves in a praiseworthy manner during their span of life. People do not praise anyone for nothing. We should so act as to be worthy of praise from others.

To do all the good to others that one wishes to be done for himself, is culture. Towards that end our work should be directed.

There is no pride in experiencing joy in sensual pleasures. The best delight is that which is felt in service. Life is not to be lived for oneself alone. It should be for the people and for doing service.

All that I request is that you should serve the people in order to contribute to reason and knowledge. If not, man will begin to walk on all fours, forgetting the real function of his fore limbs.

One should consider his dignity and prestige only in his personal affairs. In matters of public interest and in service, he should ignore them.

If those engaged in public affairs think of their own dignity, then it is evident that they are exploiting a public cause for their personal prestige.

Those in public life should have a more than fair measure of honesty, discipline, determination and spirit of service.

Just as a man reacts in the same way to pain in any part of leg or ear or nose or stomach or bone, he should likewise experience the woes and difficulties of any individual in the world as though they have happened to him. Depending on the intensity of his involvement, corporate living and feelings of oneness will emerge.

When those who declare "we are here to protect our own women and children, for that is our duty and goal", enter public affairs, genuine ideals and common causes are spoiled. Also, their public service has to be considered dishonest.

Every one thinks that public property is there to be embezzled. People with such thoughts can never be fit for public administration.

After one's death, the land he has accumulated, no longer remains his, but belongs to his son; this is natural. But selfless service alone can be called one's own.

One who serves society truthfully, without cunningness, earns natural praise, which is indeed due to him.

Virtue consists in doing good to others, and that is true service. Without this, serving others, for the sake of salvation or to fulfil superstitious observances, will not give real pleasure.

Tolerating the criticism of others is the true test of our public service.

The trials that occur to one who does public service are the price he pays for his ideals.

Service is not done in return for wages, or for selfish reasons. It is done solely to derive pleasure and satisfaction from the benefit derived by others.

That which concerns the selfish interests of all people, becomes a common cause that is capable of uniting all.

The real characteristic of service is that, without sacrificing principles till the

end, one should stand steadfast by them, and serve, unperturbed and unmindful of pain, blame and loss.

It is not easy to do public service. Service to God and Nation can be done by anyone. Because one encounters meanness, opposition and indignities in public service, none comes forward to do this service.

22. The Eradication of Caste

If our people do not consent to bring about reforms incaste, religion, habits and customs, in what other way can freedom, excellence and self-respect be ushered in?

A sizeable population today remains as the Untouchables, and another sizeable population exists in the name of SUDRAS and as serfs, coolies, menials and illegitimate children. Who wants an independence that cannot help change these discriminations? Who wants religion, scriptures and God, which cannot bring about a change?

Because Parties in this country are concerned with castes and communities, Politics is carried on more for the sake of each of these Communal Parties than for the welfare of the Public.

In a land of freedom, can the citizens be SUDRAS (heirs of whores)? Can there be religions, epics and laws that consider the citizens Untouchables, slaves, sinners and menials? Think and act!

No man is inferior to me. Similarly, none is superior to me. This means that each one should live free and equal. To create this condition, caste should be eradicated.

Doctors cure the disease after the patient has caught it. To prevent it from recurring, the reasons for the recurrence should be discovered and the disease wiped out. But to be administering tentative medicines every time the disease occurs, is not an effective measure. Similarly, we should find out the root cause for the disease of casteism which is destroying our society and put an end to it.

The caste-system that teaches notions of superiority, inferiority, high and low, depending on birth, should be scotched at the very base.

People do not hold a man in contempt or expel him from his caste, when he steals or utters lies or attempts to live without toil. But if he eats outside his caste, or marries outside his caste, he is ostracised. Look at the kind of code of conduct and integrity these people have!

If in an area, of two wells-one brackish and the other potable the well with the drinkable water is to be utilized by a particular section, and the other well with the salty water is to be used by another section, as though one section alone is fit to partake of the drinkable water and the other is not fit to do so, do consider how painful this cruelty is. Our caste system has been so established as to cause pain to such an extent. Unless this caste system which has been established to let a few Brahmins experience comfort, and many suffer, is eradicated from this country, it is certain that we will never be rid of these atrocities.

What is the use of our having one sense in excess? Animals, though with one sense less, are casteless; we suffer degradation, in spite of our sixth sense, because of caste! Should we not contemplate on this?

The Constitution of India at present is not conducive to the eradication of caste. It deems it as contrary to fundamental right, and at the same time, it also prohibits communal ratio as it considers it class-hatred. To say that caste can exist, but not the privilege on the basis of caste, is the worst of all deceptions.

The very word, ‘caste’, ‘Jathi’, is from Sanskrit language. In Tamil, there is no word to describe caste. It is customary in Tamil, to ask for one's ‘sect’, or ‘class’. Birth is not conditioned by caste discriminations and caste marks. There cannot be any caste among mankind. To speak of ‘caste’, differences among us who are of the same country, is sheer mischief.

23. Miscellanea

Why should the divine power of God disappear if theimage of God is seen by some? Why should God and temple be defiled if some go there? Why should God die if some touch His image? Why should God, with the same name and image, have different powers, according to the places where He is?

The images of God in such places as Banares, Puri and Pandaripuram do not ‘die’ when touched by anyone. Those who go to these temples offer worship by doing all the ceremonies themselves. But why do the same-Gods ‘die’ only in Tamil Nadu, if they are touched? Thus, why do the powers of Gods and their lives, and the reputation of temples vary from place to place?

The world goes on deteriorating day by day. Why should Man keep his faith in a God who does not use His power to make the world honest, or to liquidate the dishonest and beget the honest?

Is there a single person in this country who really believes in God? Not only here, but in the whole world, who ever believed in God? I will say certainly that there is none! Nowadays, it has become a fashion to worship God. Just as women beautify themselves according to the fashions of the day, devotees worship God.

* * *

Spending beyond one's means, falling into debt, inevitably as a consequence, and then resorting to cheating the creditors, is demeaning. Even prostitution is not so bad as this! Worse than prostitution is spending extravagantly, by borrowing and suffering because of it. If one who earns Rs. 30 is a debtor, and also one who earns Rs. 1000, what does it mean? He that cannot discipline himself suffers poverty, just as she that cannot control herself becomes a prostitute.

Only he who spends according to his means, without borrowing, will be a rich man.

A good family is that which does not spend beyond its means. Its expenses should be carefully husbanded. Such a family is a dignified family.

Man has evolved from his lone primitive existence to a social life, because he has thought of socially bettering the condition of his life, through mutual help. It would not have been his intention in to ill-treat, demean, and cause pain to others in order that he might live. If he had thought so, social life would not have come into being at all.

Building a house and marrying are the essential rights of society. Every man needs a shelter to live under, and a wife to live with. Without these two, there cannot be a good life.

* * *

If our people are to acquire knowledge, they should shun journals that publish news that is false.

There are two kinds of journals in the world. One is managed by people who want to make a living for themselves, through popular approval. The other is managed by those who have at heart the interests of the people and who want to disseminate certain principles and have a particular ideal to follow.

He who does not read a journal is fit to be treated with contempt in society.

Just as the eyes and ears are indispensable for an individual to learn about affairs around him, the news-papers are indispensable to the people of a country in the modern world, to learn about happenings and developments.

* * *

In this country, if a person with an iota of self-respect becomes aware of how degradingly a person is treated by another, he will work only for the removal of such human degradation.

Our life should not cause pain to others. Every one should hold this as the ideal of life and try to live his life accordingly.

One's life should so shape itself as to contribute to the benefit and comfort of others.

The ideal of every man should be to serve society, as he is born a human being. The people should be lured towards the new, and made to become conscious of the new. Discarding the old, each one should go ahead, according to the spirt of the times. Only then can we live gloriously, like the people of the other parts of the world.

* * *

The chief aim of a worker's agitation should be to protect the condition of the toiling people from deteriorating; and to prevent that of the leisurely people from rising to a position of tyrannical power.

If a man has anything that can be called his own, it is the tribute that people consciously give him after his death.

Generally, a man's reputation is judged by what people say about him after his death.

Man has a right to freedom. This is not only because he has the means for it, but also because he has the intelligence and ability to match it. But man uses this ability and energy only for subservience and degradation. That is why we wish to bring about a great revolution in the life of mankind.

Species without the powers of reason do not indeed attempt to exploit and degrade their kind, or fatten themselves on the work done by their kind. But man, who is said to be rational, does not hesitate to do these.

* * *

Those who fear and feel apprehensive that others, will despise ridicule or oppose them, or that their influence will dwindle, can never help to serve reformistic causes.

He who takes his life easy and blames God for everything, and goes about saying that it is God who does everything, is a fool.

Man can be characterised as good, intelligent, large-hearted and

compassionate, and not as one created by God, or one endowed with divine power and quality.

The natural obstacles to man's birthright of self-respect are the pessimistic tendency of hoarding for the morrow and the slavish surrender to greed.

Young men cherish what is new, for their mind is like a blank slate. The mind of the old has recorded many impressions. If new aspects are to be imprinted, the older ones should be erased, but they are so deeply ingrained that they can not be easily rubbed off.

* * *

Just as sons of a family have equal rights, so those of a country should have equal rights. Only then people can live in comfort.

It is indeed a period of happiness for those who belong to the higher social strata, as long as people do not think in terms of equality. They can remain ‘high’ till the people of the lower strata begin to think of equality; then there is immediate danger for those ‘above’.

In our country, many think that the meaning of liberty is to destroy the liberty of others. This mentality stems from a slavish attitude, and not from a spirit of independence.

The makers of the world in future will be those who serve, undeterred by the two big enemies; the gross ignorance of the common man and the opposition of self-seekers.

* * *

Only he who is capable of gratitude can be considered a man. The rest are like the animals - jackals., cats, snakes, scorpions, mosquitoes, bugs-which deceive, harm or suck the blood of others.

He who, out of fear, believes that which is contrary to knowledge and experience, cannot become a mature man.

He who, learns well and early, discipline and the manner of behaving with others, can become a great man in life.

* * *

A big advantage, comparable to the discovery of a cure for cancer and consumption, will come about for discipline in human society, if the code of law and the judiciary are reformed.

The fear that expressing doubt will lead one to Hell, has been imposed upon man, and therefore he is afraid even to think and has remained mentally stagnant.

The ideal of sacrifice is to do public service, without expectation of any return for personal betterment, and to serve unmindful of indignities and to be ready to face all difficulties.

* * *

There are two reasons for people failing to realize the values of libraries in our country. Firstly, they do not have enough education to feel the need for a library. Secondly, they lack rationality. These two have stood in the way of establishment of libraries and promoted the practice of planting stones and building temples around.

* * *

Those who compromise themselves on everything, by saying ‘It is God's will’, do not realize their mistakes. Or

if they do, they attempt to escape from responsibility for

them.

He who serves by adopting the principle of being useful to others in this worldly life, and causes no pain to any one else, does not need a separate religion.

We speak a lot about our divine nature, but we live barbarously.

A farmer is one who himself tills the soil and, engages all his family in the work, in order to reap the benefits.

If we can usher in rationality in some way, then our people can become fit to perceive truth through a clear perspective.

Many among us should learn to live only for the sake of principles and to be free from hindrance of any kind. Enemies should be afraid of you as an ‘extremist who will be up to anything’. This is true sacrifice. These kinds of people are known as idealists.

* * *

Education is a must for enhancing the country's glory. Industrial growth is essential for a life of self-respect and comfort.

One who is not in agreement with the changing spirit of the times, cannot live successfully. He should be prepared for change. He who realises that progress means change, is alone fit for a competitive world.

He who is obsessed with the desire to earn wealth wastes all his life for it.

The idea that life concerns separate individuals should never occur.

The existence of beggars and their begging for alms is a crying shame. It is a big nuisance; it is a disgrace and a crime. If there is a God, it is a great insult to him.

Atheists are rationalists. They always use reason.

24. Blossoms

Character is more indispensable in social life than devotion to religion. To act as you speak and to speak as you act, is the criterion for character.

Religious devotion is for the individual. Character is for all. There is no loss if there is no devotion. Everything is lost if there is no character.

The important service we can render to our country is to make people rationalists.

There is neither need nor work for God, if a condition is created for sharing the available food equally, and dividing our labour equitably.

We should not think that life is only for the sake of the individual. It is also for the welfare of others.

Showing gratitude is the duty of those who get the benefit. Expecting gratitude for help rendered is meanness.

The labourer-employer system should go. The system whereby a worker remains a wage-earner in a job, instead of being a partner, is slavery.

Compete in doing service to others and thus seek your glory and joy.

The duty and the responsibility of a rationalist is to thoughtfully and promptly carry out his actions, in fraternal affection, without considering country, language, God, religion and caste.

Trust human nature and your own awareness, and act according to their dictates.

A rationalist should make it a practical ideal to follow in his life the same standard of life as obtains for the average man.

Reason is the life blood of man. Depending on the clarity he derives from reason, he becomes more and more mature.

Without any reason or basis, untouchability has been created as a result of caste. It is foolish to think of abolishing untouchability, in the face of the continuance of caste.

Prevention of thinking in any sphere, by the admonishment, ‘Do not think,

but just believe’, is pushing man to a condition worse than that of a beast.

I request those Tamils who are artistes, essayists, intellectuals, writers, and also those in the field of drams, to use their arts in a manner beneficial to people.

Forget God. Think of Man.

The concept of Soul is like a Castle built in thin air.

A man without desire and self-interest does not need God and Salvation.

Talking Communism, without eradicating caste, is like discussing higher education without the rudiments of

learning.

Serve in order to abolish communal degradation, even sacrificing your personal dignity.

He who believes in Pre-Destination will never succeed; he who trusts Fate will lose his wisdom.

He who has a sense of dignity is man.

Knowledge and Dignity are assets to man.

Judge a person's worth by looking at his adversaries.

He who, out of fear, believes that which does not

agree with knowledge and experience, can not be a mature man.

If the ways of a particular time are to be followed for all time, it is evident that man's knowledge has not grown.

Life cannot ever be deemed to be concerned with separate individuals.

For the eradication of caste and untouchability, you should first abolish your Hindu religion.

Just as the lamb is used by the jackal, the ignorant are used by the educated.

Communism is the ultimate goal of social reform.

The culmination of rationalism is communism.

A truly democratic rule is that which forbids the very utterance of the words, Brahmin and Sudra.

Human knowledge alone can remove the pain caused by human ignorance.

I might have physically suffered by carrying a load of weight, but I have never suffered by believing that the carrying of a load is shameful.

25. I am human!

I am a frank person. I have merely spoken out my mind.

I do not say you should believe what I have said because it alone is certain. Accept such ideas as can be accepted, with the help of your reason, after a sound enquiry. Reject the rest.

Do not for any reason bestow upon me any traits that are beyond human characteristics. If I were to be considered divine, people will not inquire into my words.

I will not subject you to a restraint, in the manner of scriptures and ancient works, by stating that you should trust what I say, that my words are Apocalyptic; and that if you do not believe me, you will become atheists and go to Hell. If what I say is not agreeable to your instinct, knowledge, experience and inquiry, reject it.

Every one has the right to refute any opinion. But no one has the right to prevent its expression.

THE RAMAYANA

[A TRUE READING]

1. INTRODUCTION

Ramayana and Baradham are the foremost imaginary epics of the manifold romances manipulated by the Aryans. They are designed to lure the Dravidas into their snare, to wipe off their sense of self-respect, to blunt their discretionary faculty and to destroy their humanity.

The respective heroes of these two stories are Rama and Krishna belonging to the Aryas and who were after all, men of a very ordinary type.

These stories again were foisted that the heroes, their relations and their helpers should be regarded as Gods and superhuman beings and venerated by the people as worthy of being worshipped.

A careful and analytical study of the original legends would reveal that the happenings and the events alleged to have taken place are most uncivilised and barbarous. It is also noticeable that there is nothing useful for the people, especially for the Tamils to learn and act up to. It is devoid of morals or laudable philosophy. Evidently these myths are deceitfully written so that Brahmins may look great in the eyes of others, that the women folk be subdued and subordinate, that their (Brahmin's) dogmas and the code of Manu, that are derogatory to the Tamil enforced into usage and their existence-unwanted existence-eternized.

The originals of these stories were written in Sanskrit. This enables those Aryans to put their interpretations really imaginary differently at different times to suit the occasions and according to the intellectual capacity of the people in the midst of whom they preached. They call these stories Vedas and the marvels of the Saviours that descended from heavens to redeem the world; they are divine rightenous dogmas (dharma shastras) that inculcate how people should live. They call these stories the essence of Vedas, the 5th

Veda and so on and so forth. By such white lies they are augmenting the self styled importance they do not really possess. Not stopping there, they thrust them into religion and call them the pillars on which religion rests. Not only the masses but also the so-called educated are deceived. The stories have been widely diffused as very valuable and sacred ones and imbued with the blood of the people from their very school career.

Ninety per cent of the Tamils are illiterate and of the rest ten who profess to be literate, most of the people are superstitious scarcely using their discretionary power. They believe in the other worlds of the Aryans' illusionism and enslaved by this belief they acknowledge the commands of the Aryans and act up to their dictates. To put it briefly all Tamils except the Muslims and Christians are the devout followers of Ramayana.

That the Tamilian may have a clear perspective, that this foolishness and fraudulent beliefs may be wiped off, that he may develop his sense of self-respect, that he may liberate himself from the Aryan yoke of domination, it is peremptory that the vicious motives and nature of the legends and mythologies (puranas) should be disclosed.

With this end in view that much of the readers' time must not be occupied in reading them but read with undiminishing zeal the chapters of the Ramayana are abridged, picking up all the facts that are important, and published in the book "Valmiki Ramayana Conversation" containing 140 pages in dialogue form.

We do not give credence to the events that are alleged to have taken place. They could not have really taken place at all. Why then so much toil in exploring this episode? It is all because it is my longing to place before the public especially our own men that as the Aryans preach and propagate and hence credited by our men, the original Ramayana contains nothing appreciable, nothing divine, nothing moral to be learned and followed and nothing that would stand to reason, and that our men should open their eyes and see for themselves the fair pretences and hollowness of the Aryan stories which are helpful to call themselves (the Aryans) superior elements by birth and regarded so by others.

We shall here examine the anthropomorphic manifestations of the Devas (Brahmins supposed to be in heaven), the Rishis (sages), Indra (the Head of Brahmins in Heaven) and other so called saints and their qualities.

The Aryans, when they invaded the ancient land of the Dravidas, maltreated and dishonored the latter and had written a false and coloured history wholly fallacious. It is this they call Ramayana wherein Rama and his accomplices are styled as Aryas, Ravana as Rakshasa (Dravidian) and Hanuman, Sugriva, Vali and others as monkeys. This is the conclusion which the great research scholars have come to.

It is the theme of this book to mirror to the Tamils what ascendancy is given to the Aryan and how disgracefully the other communities are deprecated and how oblivious of the sense of self-respect the communities thus debased adore the Aryan characters of the Ramayana and the treacherous and disloyal Dravida betrayers of their own men as Alwars and deities, venerable.

One feature which is the most important of all is that the Tamils, chiefly the educated Tamils when they speak of Ramayana, mean the Kamba Ramayana. The Tamil Pandits to earn their bread and to make a display of their proficiency in literature take themselves up to learning and teaching the Kamba Ramayana and making public speeches on it. The masses should be educated to see how the truth and trend of the Valmiki Ramayana are screened by the affected nicety of the villainous Kamban in drawing a deflected picture of the story swallowing up the real matters. It is regrettable that the Tamil scholars at the cost of their honour and dignity appear before the public to preach of the greatness and sacredness of Kamban’s work.

If the readers of this book while going through it with an unbiased mind come upon any points unheard of, strange and whimsical they will kindly refer to the Tamil translation from Sanskrit works by Mr. Anandachariar made in 1877 and also to the translations lately by Pandit Natesa Shastriar, Messrs. C.R. Srinivasa Iyengar, Narasimachariar, Govinda Rajar, Annangachariar and other Brahmins. The readers are also desired to peruse the translation by Pandit Mammathanath Thathar, a great Sanskrit and

Bengali scholar. The English translation by Mr. Wilson and the true translation works of others may also be cited for reference.

2. THEME OF THE STORY

The details and events of Ramayana run very much like those of the Arabian Nights, Shakespeare, Madanakama Rajan, Panchatantram and other fables. They are beyond human skill and conception. It may therefore be asserted that Ramayana is not a real story. One may say that only by odd facts the divinity and the divine powers of Gods can be impressed. But one will clearly see that the facts stated there are baseless, needless and senseless and besides on occasions where the noble qualities, forethought, geniality and good-will should be exercised, the attitude taken falls far below the level of an average man.

While it is stressed that Rama, the hero of the story, should be valued as God descended from heaven in human form, Valmiki, the author, depicts that Rama was wicked in thought and deed, was an embodiment of lies, treachery, artifice and cunningness, hard-heartedness, greediness, murder, drunkenness, flesh eating, arrowing at the innocent covertly, wicked associations, unmanliness and what not. It will be seen clearly that there is nothing divine in Rama or the story about him and that the qualities are far below the average level and there is nothing educative to Tamils and worthy of being followed.

3. THE ORIGIN OF THE STORY

The story is neither religious nor rational. The Devas (Brahmins supposed to be in heaven) complained to the four-faced Brahma that the Rakshasas (slanderous attribution to Dravidians) despoiled the sacrifices performed by them. Brahma approached his father Vishnu. Vishnu resolved to descend to the earth and took birth as Rama and killed Ravana, the king of the Rakshasas (Balakandam 15th Chapter). This is the origin of the story.

Having come down to the earth, Vishnu experienced many troubles and tribulations and the reason therefore as adduced by the sacred puranas

(mythologies) of the Aryans is that Vishnu (previously Thirumal) perpetrated many immoral and infamous acts and hence punishments were imposed on him as a retaliatory measure by the curses of the Munis (Saints) and Rishis (Sages) whom he had wronged. Why cursed? He (Thirumal) committed the sin of killing a woman, the wife of Biruhu Muni. He (Thirumal) resorted to illegal and deceptive means to impair the chasity of Jalandrasuran's wife. He (Thirumal) intercoursed with his wife (Thirumagal) in broad day-light in an open space, perhaps to be spectacular!

Many such nonsensical stories are found in the puranas. Leave them as they are. It would behove every right-thinking man to inquire who Devas and Asuras are, who are Rakshasas, what sacrifice means, how Vishnu being a God became a slave to passions like lewdness, theft, murder and all nefarious deeds. Do the perpetrators of such vulgar acts deserve to be adored as Gods? When and where were these things done? In the subtle upper worlds or in this physical world? Where did the Devas reside? Why should they come to this physical world to perform the Yagams i.e. sacrifices in Fire? Is killing the poor animals by tortuous means and gulping the flesh along with intoxicants and uttering mantras, the definition of Yagam? With these things can it be said, God is pleased and he offers to Devas and other performers and organisers of Yagam higher status and perhaps emoluments too? It is unjust to prevent such cruelty being done to the dumb creatures? Is it fair on the part of God to consider these merciless butchers as Devas, and the sympathetic preventers as Rakshasas and monsters? All these are to be seriously considered by the learned.

In these days, cruelty to animals and indulging in intoxicating drink are considered by the people as well as the Government as crimes punishable with fine and imprisonment. Would it not have been just and fair in the days of "Ravana" also to prevent these crimes? Ravana was a devotee of Siva and as would befit a devotee would it not have been his (Ravana's) duty to enjoin by laws and order that his state should be dry and that Yagams which involved cruelty to animals should not be performed. Is it fair that a god should incarnate and annihilate such a king, his dynasty, his country and his people merely because he prevented such inhuman acts, done in the name of Yagam in his own kingdom? If we ponder over these points we will find that

Ramayana is full of absurdities.

4. THE SACRIFICE

In Balakandam, the first chapter of Ramayana, it is said that Dasaratha, the King of Ayodhi, was making preparations to perform a Yagam (Fire igniting) for begetting a son. In that Yagam many creatures like sheep, cattle, horses, birds and snakes-generally all creatures viviparous and oviparous, were kept ready to be sacrificed. Horrible that so many lives should be slaughtered for the benefit of an individual expecting fatherhood! Is it sustainable to say that god was pleased to bless one with a son after the lives of innumerable creatures were offered to him at the sacrificial fire? Could the Devas take delight in such slaughterings? These Devas are said to have a King. He is called Devendra. His cruel, detestable and unconscionable acts as are narrated in the stories about him speak of the cunning and cruel Aryan culture and civilization.

What about the Yagam (Fire sacrifice)? Kausalya, one of the wives of Dasaratha, at one stroke moved down the neck of the horse consecrated for the Yagam and lay a whole night embracing the carcass (Balakandam, 14th Chap.). We cannot conceive of their human nature if such is their godly nature. It does not stop there. It cannot but be detestable and shock one's mind and body if one should be take oneself to know what Yagam is according to Yaga Shastras. The loathsome description of it can be found in the book "Gnana Suriyan" published in the "Kudi Arasu" press. At day-dawn Dasaratha made a present rather as fees for the performance of the Yagam, his first wife, Kausalya along with his other two wives, Sumatirai and Kaikeyi, to three Brahmin priests. These priests having done full justice to their animal passion delivered the ladies back to the king who made no bones about it (Balakandam, 14th Chap.). It was after this, that the ladies became pregnant. Manmathanath Dathar, in his English transation, writes that three priests, named Hotha, Advaryu and Yukdha were pawned upon to enjoy these women.

Why then a Yagam for begetting children by this means? If our best thought is bestowed on this it would be crystal clear that the process of the

Yagam and the happenings there in accordance with their Yaga Shastras and their puranas could not have caused the birth of children but it was by the priests that the royal wives conceived. To corroborate this, Dasaratha was at the time the Yagam was performed sixty thousand years old and he had sixty thousand wives. This is according to Kamban; but according to Valmiki he had three hundred and fifty wives. From this it is apparent that Dasaratha was a decrepit old man and was a lascivious mass of flesh. It is not uncommon that an old man weak and unfirm should have mere craziness for women without the required virility to produce children and should beguile his time in the company of women.

It is a matter for reflection whether these three wives, who were, as it were, barren since long, could have conceived on the day following the Yagam by the effort of an old, infirm and impotent totterer in the evening of his age.

The three ladies were delivered to three prohits (Brahmin Priests) one to each, who, having used them to the full as they chose and as long as they desired, returned them back to the king and received wages for the work turned out by them. Who can say that Dasaratha was the cause of their conception? Even if Rama, Lakshmana, Baratha and Sathrukana were born in reality to the prohits and not to Dasaratha, it is not condemned by the Arya Dharma.

It is laid down in their Shastras that if a Brahmin woman is childless she may beget children by other men subject to certain conditions. In support of this, it may be seen in Baratham, another Aryan story, that even without the pretense of Yagam many widows had become mothers by illicit connection with their family Guru (Teacher), Viyasa. Thirutharashtra and Pandu were products of this kind. There are many such births in Baratham. Take Sita’s birth: Sita’s mother by the aid of some unknown husband for the time being begot Sita and threw the child away in a forest. Sita herself confessed that her marriage had been delayed because of her unknown parentage. It is strange to see in the (Aryan) Puranas that in many cases pregnancy had been caused not by men but by lower animals. From these facts it is apparent that Yagam has nothing to do with child birth but it is only a festivity intended to drink and

eat flesh and amuse themselves in revelry.

Now let us consider the Ramayana characters as we see them in the Ramayana.

5. DASARATHA

Next to the Yagam the coronation of Rama by Dasaratha must be peered into. In the chapters dealing with this are explained the moral and mental depravities of Dasaratha, his sons, wives, ministers, Gurus (Teachers), etc..

1. Dasaratha made a promise to Kaikeyi while marrying her that the son that would be born through her would be crowned as King of Ayothi. Some stories in this connection also say that the kingdom was in essence surrendered to her at the time of the marriage and Dasaratha ruled it only as her representative.

2. In the story in original this fact is confirmed and Dr. Somasundara Barathiar, M.A.,B.L., in his book “Kaikeyi’s Chastity and Dasaratha’s Turpitude” disclosed it.

3. Rama and his mother Kausalya were not unaware of his proposal made by Dasaratha. The old king openly opined to Rama that the departure of Baratha (son of Kaikeyi) to his uncle’s house was an auspicious indication for the celebration of his (Rama’s) coronation (Ayothia Kandam, 4th Chap.) Dasaratha kept Baratha in his grand-father’s house for the ten years solely with the sinister object of dispossessing him of his right to the country.

There was no exigency calling for his stay at his grandfather’s house for ten long years continuously without turning up to Ayothi. Valmiki putting it in the character of Mandarai says in the 7th and 8th Chapters “Dasaratha, with a preplanned motive to make Rama the King, sent away Baratha to his uncle’s house. The immediate presence of Baratha in the capital city would enable him to win the sympathy of the citizens and his exile (in his uncle’s house) would make him lose contact with the people. This was also the intention of Dasaratha.”

4. Suddenly with a sophistic announcement to the people on a previous day Dasaratha made preparations for the coronation of Rama the following day. (Ayothia Kandam, 1st Chapter).

5. The ministers, Vasishta and other Gurus, and also Rama had known fully well that Baratha was the heir to the throne and yet they were insidious enough to give their assent to enthroning Rama.

6. Kausalya (Rama's mother) also was always praying that Rama should ascend the throne.

7. Without prior notice or invitation to Baratha, Sathrukana, Kaikeyi, and King of Kaikeyam for such an important coronation (Ayothia Kandam, Chapter I) arrangements were made by Dasaratha in a great hurry.

8. Dasaratha in his private conversation with Rama said that "even if necessity arose for Baratha to stop the coronation yet he would accept it calmly without making any protest if it had taken place in his absence, before his arrival. Because Baratha was gentle, good-natured and would accept what has already happened as a noble man (Ayothia Kandam, 12th Chapter.)

10. He said to Kaikeyi: "You have spoiled all the elaborate arrangements already made." He did not tell her even a single word that Rama was the first born son and was therefore entitled to be the king of the land. After all his efforts to bring her around failed, he called Rama to his side and whispered to him, "Rama! I had agreed to crown Baratha when I was not quite myself. This is not therefore binding on you. You may become the ruler of the land expelling me from the throne."

11. All his efforts having proved ineffectual he ordered Sumandra to despatch along with Rama all the money in the treasury, the grains in the granary, all the subjects including the merchants and harlots to the forest (Ayothia Kandam, 36th Chapter.)

12. Kaikeyi having objected to this also, Dasaratha twisted the issue by arguing "You wanted only the country and not all that it contained" (Ayothia Kandam, 36th Chapter.)

13. Then he handed over all the ornaments in the treasury to Sita (Ayothia Kandam, 36th Chapter.)

14. Dasaratha, being disconcerted, heaped abuses on Kaikeyi for sending Rama and Sita to the forest but he was not for a while perturbed over his another son Lakshmana following Rama to the forest. There is no reference about the wife of Lakshmana also.

In his translation of Valmiki Ramayana from Sanskrit into Tamil published in 1925 (Second Edition) the late Mr. C.R. Sreenivasa Iyengar, Professor of the Sanskrit College, Madras observed under the caption, 'Notes on Ayothia Kandam' that Dasaratha was a killer of conscience and made charges twenty in number against Dasaratha. He endorsed the action of Kaikeyi and Sumitharai. The charges are:-

1. Dasaratha forgot the two boons he had granted to Kaikeyi thoughtlessly. According to the boons she might demand whatever she choose.

2. He forgot the word which he had given her at her marriage that he would give his kingdom to the son that would be born through her.

3. Even after having lived so long as sixty thousand years he was enslaved by his animal passion and consequently did not treat his first two wives (Kausalya and Sumitharai) fairly as they deserved.

4. His promise made foolishly to Kaikeyi to soothe her.

5. His declaration in the presence of his subjects of handing over the kingdom to his son Rama. This is a breach of the promise made to Kaikeyi and her father.

6. As a sequel to his grant of the boons asked for by Kaikeyi, Rama was sent away to the woods and this frustrated his subsequent declaration of enthroning Rama.

7. These iniquities rendered it impossible for Baratha to get the State

promised to him by Dasaratha.

8. The advice given by Vasishta was that according to the tradition in the lineage of Elakkukvagu the eldest son of the family should get the kingdom. But Dasaratha spurned it aside overcome by lust for Kaikeyi.

9. He must pay for his own stupidity; but he cursed Kaikeyi instead and begged her to recede from pressing her boons.

10. He forgot who he was and what his status was as a king but fell at her feet.

11. Sumandra and Vasishta who were in the know of Dasaratha's promises could have pointed out to Dasaratha the promises made by him to Kaikeyi, warned him and dissuaded him from crowning Rama; but they too did not.

12. Vasishta who could read the future fixed the time auspicious to celebrate the function though he knew very well that the plan (Rama's coronation) would end in smoke.

13. Siddharta, Sumandra and Vasishta endeavoured to dissuade Kaikeyi who demanded her legitimate claim and that failing they rebuked her.

14. Dasaratha who had sought the consent of the people and the Rishis for the ablution of Rama sent him to the woods of his own accord i.e. without consulting his ministers, great Rishis and people. This is arroganace and disregard for the wishes of others.

15. The subjects and the Rishis who were thus disregarded did not remonstrate with him and stop Rama from proceeding to the woods.

16. Rama ought to have known of his own birth and also of the promise made by Dasaratha while marrying Kaikeyi that her son alone should succeed the throne (Ayothia Kandam, Chapter 107); yet he was mute and quiet without bringing it home to his father and was willing to be crowned.

17. “It is likely that several impediments may upset our arrangement” said Dasaratha to Rama. He further added that Baratha was generous and liberal minded and spiritually evolved. It was long time since he had gone to his uncle’s house. Even such men as were gifted with a firm and strong will might, by extraneous forces, change their minds. It would therefore be desirable that the function was finished before the return of Baratha (Ayothia Kandam-4). Thus Dasaratha tried to betray Baratha (denying his legitimate claim) and decided to enthrone Rama tacitly. Rama too agreed to this conspiracy meekly.

18. Janaka was not invited for. If perchance Baratha was crowned he (Janaka) might resent it, as it was but right to put only Rama in the throne.

19. The King of Kaykeyam was not invited because he would resent if Rama was crowned ignoring the promise already made in favour of Baratha.

20. The other kings were not invited because of the intricacies. There are sufficient reasons and arguments available for the right and just action of Kaikeyi and Mandarai. Without taking all these into consideration it is unreasonable and irrelevant to abuse them and level innumerable charges against them.

6. RAMA

Let us now consider Rama and study his character:-

1. Rama was quite aware that the kingdom was virtually handed over to Kaikeyi at the time of her marriage. He himself told this to Baratha (Ayothia Kandam, 107th Chapter).

2. His amiable conduct towards the people, his father and Kaikeyi was only motivated by his desire to usurp the throne. (He was all along a snake under the grass).

3. He acquiesced himself in all the devices which his father was making to crown him in the absence of Baratha.

4. Fearing that Lakshmana might envy at his lot and do him any harm, Rama cajoled him saying, “Lakshmana! Only on your behalf I am going to be crowned. Really you are going to rule the country” (Ayothia Kandam, 4th Chapter). In the end Lakshmana had no concern over the affairs of the state.

5. All through he had been feeling diffident within himself whether the function would end in success or in fiasco.

6. He lamented secretly when Dasaratha pronounced, “The Kingdom is not for you. You must go to the forest” (Ayothia Kandam, 19th Chapter).

7. He mournfully revealed to his mother: “It has been ordained that I have to lose the kingdom, forego the princely comforts and the tasteful meat-dishes and to go to the forest to eat the vegetables and fruits.” (Ayothia Kandam, 20th Chapter.)

8. With a heavy heart he said to his wife and mother: “The Kingdom that has been about to become mine has slipped out of my hands (Ayothia Kandam, 20, 26, 94th Chapters) and also I have been ordained to go to the forest”.

9. He approached Lakshmana and characterised his father (Dasaratha) as a criminal and said, “Will any fool agree to send away to the forest a person who has all through been carrying out his will? (Ayothia Kandam, 53rd Chapter).

10. Rama married many wives. This is found in the translation of Valmiki Ramayana published by Mr. C.R. Sreenivasa Iyengar in the year 1925 (Second Edition - Ayothia Kandam, 8th Chapter, Page 28). He (Mr. C.R.S. Iyengar) says, “Though Rama had married Sita to be the queen he married many other wives for sexual pleasure in accordance with the royal custom. Manmatha Nath Dather says, “Rama’s wives were used to take pleasure in company with their servant women. In the same way your (Kaikeyi’s) daughter-in-law (Baratha’s wife) would plunge herself in sorrow.” (His translation published in 1892-Ayothia Kandam, page 202, 8th Chapter) The term “Rama’s wives” has been used in many places in Ramayana.

11. Though Kaikeyi's affection towards Rama was beyond doubt, Rama was all along insincere and artful to her.

12. Rama had been pretending to be honest and affectionate towards Kaikeyi and in the end he accused her that "Kaikeyi was a wicked woman" (Chapters 31 and 53, Ayothia Kandam).

13. Though Kaikeyi was devoid of ill feelings yet Rama charged her that "Kaikeyi would ill-treat my mother". (Ayothia Kandam, 31 and 53rd Chapters).

14. "She may murder my father." Thus Rama charged Kaikeyi insolently. (Chapter 53, Ayothia Kandam).

15. In the forest whenever Rama encountered occasions which made him feel that danger was imminent, many a time he exclaimed that "Kaikeyi's desire is fulfilled; Kaikeyi will be satisfied".

16. In the forest he told Lakshmana, "As our father has grown old and infirm and as we have also come to the forest, Baratha with his wife will be ruling over Ayothia joyfully without any opposition." (Ayothia Kandam, 53rd Chapter). This brings to light his innate baseness, ambition to capture the throne and jealousy.

17. When Kaikeyi said to him, "Rama! The king desired me to convey to you that Baratha should be crowned King of Ayothi and you should go to the forest," he replied "the king has never told me that he would give the kingdom to Baratha". (Ayothia Kandam, 19th Chapter).

18. He called his father "a fool, an idiot." (Ayothia Kandam, 53rd Chapter).

19. He appeals to his father "to continue rulling the country and let none ascend the throne until he has returned from the forest." Thus he put a spoke in the wheel to check Baratha's ascendancy to the throne (Ayothia Kandam, 34th Chapter).

20. “If I am enraged I can myself crush all my enemies and become the king. But I desist from taking this course for the fear that I will be scorned at, by the people at large” thus Rama showed his disregard for justice and truthfulness (Ayothia Kandam, 53rd Chapter).

21. He told his wife, Sita: “You cater to the taste of Baratha without earning his ill-feeling. This will yield much benefit to us later.” (Chapter 26, Ayothia Kandam).

22. Baratha hearing the news of Rama’s banishment went to the forest to take him back to the country. On seeing Baratha, Rama questioned him. “O Bharatha, are you chased away by the citizens? Have you come here out of your unwillingness to help our father?” (Ayothia Kandam, Chapter 100).

23. “Now your mother’s desires are accomplished, is she happy?” (Ayothia Kandam, Chapter 100), thus Rama further asked Baratha.

24. Baratha assured to Rama that he gave up his claim to the throne. Then only Rama disclosed to Baratha the secret that Dasaratha had already handed over the kingdom to his (Baratha’s) mother, Kaikeyi. (Chapter 107, Ayothia Kandam).

25. Baratha having made over his kingdom to Rama, returned to Ayothi with the shoes of Rama. He placed them on throne and led an ascetic life for fourteen years. He pined that Rama did not return on the fixed day; so he was making preparations to throw himself into fire. Such an upright and noble person was suspected by Rama. When Rama reached the outskirts of Ayothi, he sent Hanuman to Baratha to inform him, “I have come with a great force and also with Vibishana and Sugriva. Then observe the impressions in his face and also the steps he hurries up to take soon on hearing this, because it is hard for any one to relinquish the pleasures and the luxuries of ruling which Ayothi abounds with.” (Chapter 127, Uttara Kandam).

26. Rama was ever suspicious of Sita’s character and asked her to plunge herself into the fire and come out to prove her chasity. Even though Sita had undergone this trial prescribed by Rama, yet Rama found out Sita’s pregnancy. The doubt about the chastity of Sita was then a subject matter in

the lips of everyone. Drawing the attention of Sita to this opinion of the people about her chastity and at the same time without revealing to Sita his own finding, Rama caused Sita being taken to the forest and left there when she was pregnant.

27. When Valmiki asserted the chastity of Sita, yet Rama did not believe it and so she had to die, getting down into the hollow of the earth.

28. He made friends with Sugriva and Vibishana knowing that they were knaves and that they approached him with the treacherous intention to kill their brothers and usurp the throne.

29. He stealthily killed Vali who had done him no harm, from behind, for the sake of Vali's disloyal brother. This Rama who had not dared himself to fight face to face with Vali is hailed as a hero by the ignorant and greatly praised by the Brahmins by adding greater emphasis.

30. Even, while accepting the surrender of Vibishana, Rama unknowingly revealed his own evil mindedness and treachery. Rama admired Baratha that none on earth except Bharatha could embrace the Dharma of loyalty and obedience to his elder brother however vicious he (elder brother) might be. He wondered whether there was any other brother (born of the same father and mother) who would be of Baratha's type. (Uttara Kandam, Chapter 17) Thus Rama in a way accepted that he was wicked.

31. While killing Vali, Rama justified his action by explaining to him (Vali) that the rule of "Dharma need not be adhered to in the case of beasts" and yet Rama killed Vali on the ground that Vali had not conducted himself as a rational being ought to. Without making any attempt to get the explanation of Vali for charges levelled against him, Rama killed Vali relying wholly on the word of the selfish Sugriva.

32. Rama disfigured and mutilated many women by cutting off their noses, breasts, ears, etc. and tortured them (Soorpanagai, Ayomuki).

33. Rama killed many women (Thadagai).

34. Rama on several occasions uttered lies to women.

35. Rama insulted women, thus - “Women should not be trusted,” and “Secrets should not be confided to wife” (Ayothia Kandam, Chapter 100)

36. Rama had always an undue lust for sexual pleasure.

37. Rama killed and ate many lives unnecessarily.

38. Rama said that he had been to the forest only to kill the Rakshasas (Dravidians) and that he had also been to the forest to keep up the word given to somebody else that he would destroy the Rakshasas (Aranya Kandam, Chapter 10).

39. Determined to drag the Rakshasas into a war, Rama entered Ravana’s territory despite the protest of Sita (Aranya Kandam, Chapter 9 and 10).

40. While fighting with Karan, Rama said: “I have been sent to the forest charged with the only mission to slay Rakshasas” (Aranya Kandam, Chapter 29).

41. With a selfish motive Rama surrendered himself to Sugriva, who was worthless and treacherous, saying, “Accept me,” “Show mercy on me.”

42. Having known that Vibishana had betrayed his own brother (Ravana), Rama took him to his side (Uttara Kandam, Chapter 17).

43. Having already assured the kingdom of Lanka to Vibishana (Uttara Kandam, Chapter 18) Rama sent messenger, Angatha, to Ravana with a message that he would disown Lanka if Sita was returned to him (Rama). “Tell Ravana that I would leave Lanka to him if Sita is released” (Uttara Kandam, Chapter 40). This proves that Ravana was free from any other slur and that Rama was an untrustworthy man.

44. Baratha, Kaikeyi, the citizens and the Guru all went to the forest and implored Rama to return to the country. They even resorted to “Satyagraha” before Rama. But Rama was obdurate and replied, “I am determined to carry

out my father's word and not to pay heed to anyone else." Thus he refused to return. This same Rama agreed to accept the throne disregarding the word of father (Dasaratha's promise to Kaikeyi that he would hand over the kingdom to her son (Baratha) (Yuddha Kandam, Chapter 130).

45. Not only did he consent to ascend the throne but from the time Rama was desired to go to the forest by his father till he returned to Ayothi and go himself enthroned, he was nurturing nothing else but his ambition, care and hope for the throne. Rama revealed this on many occasions through his own utterances.

46. Sambuka was slain (by Rama) because he was making penance which was forbidden to him by Vedas as he was a "Sudra" if Dravidian Race (Uttara Kandam, Chapter 76).

47. After throwing Lakshmana into a river (Uttara Kandam, Chapter 106) Rama like an ordinary man fell down into a river and died. Then Rama was reborn as Vice-Indra (Uttara Kandam, Chapter 110).

48. Looking at his hand Rama said the Sanskrit slogan "O right hand, you kill this Asche Sudra unhesitatingly as killing this Sudra is the only way to get back the life of the deceased Brahmin boy. Are you not one of the limbs of Rama?" (Valmiki Ramayana).

NOTE: This Rama who mercilessly took away the life of Sambuka for no other fault than that he was making penance is held to be the Avatar (Incarnation) of Vishnu! If there were kings like Rama now! Alas! What would be the plight of those who are called "Sudras" the meaning of which is 'Sons of prostitutes'?

49. The bow that was broken by Rama was Siva's. This bow was already a broken one. (Refer 'Abidhana Chintamani' Written by Mr. Singaravelu Mudaliar - Pages 157, 331, 571, 663, 894, 1151, 1173 and 1494).

50. This is supported by various Ramayanas and the story of Parasuram. Look at Rama's age when he broke the bow. When Rama broke this bow, according to his mother, he was then 5 years old; according to his father, he

was about 10. According to his wife (Sita) his age was 12. Whatever it might be that it was already a broken bow is true according to the story.

The views of Navalar Dr. Somasundara Bharathiar:

Rama according to the Valmiki Ramayana, was not an upright man. He had a hand in many acts of perfidy.

Rama was quite cognizant of the fact that he had no just claim over the country and that Baratha was the legal heir.

Rama's father, Dasaratha at the time of the marriage of Baratha's mother, "Kaikeyi" had given word to the father of Kaikeyi, that "the son born of Kaikeyi would be the King of Ayothi". Only on this condition Kaikeyi was given in the marriage to Dasaratha.

Rama knew this fact and that he himself confessed this truth.

Rama himself pointed out this to Baratha and also implored him not to blame his mother Kaikeyi.

This was known to Rama's mother, Kausalya, to Vashishta and to other Rishis (Sages) and ministers. To be brief Rama's mother, Rishis, Gurus and ministers were the accomplices of Dasaratha in the conspiracy hatched by him to deprive Baratha of the throne treacherously and to bring Rama as the King of Ayothi.

RAMAYANA BY AN AMERICAN

(OBEI MENON) Published in Russian Paper:

The American interpretation makes Rama something in the nature of a Chicago gangster and SITA a light minded girl rather pleased at being kidnapped by the demon Ravana". (See "News and views from the Soviet Union" dated November 20th 1954, Volume XIII. No. 263, Page 2).

7. SITA

Let us examine the character of Sita. In the whole story of Ramayana there is scarcely a word of praise about Sita:-

1. Her birth is doubtful and questionable (Ayothia Kandam-Chapter 66). She was older than Rama.

2. She says, “I was found out from the dust and by that fact my parentage not being known, none did come forward to woo me for many years even after I attained maturity”.

3. She was discarded within a few days after her marriage by Baratha.

4. This was also endorsed by Rama when he told Sita:-

“You do not deserve the praise of Baratha.” (Ayothia Kandam, Chapter 26).

5. This was also admitted by Sita herself when she told Rama, “I do not like to live with Baratha who despises me.”

6. She called her husband a “simpleton”.

7. “You are only in appearance a man but really you lack in manliness”.

8. “You lack in potence, manners and charm.”

9. “You are no better than a woman monger who lets his wife for hire and makes his livelihood. You want to be profited by my prostitution.”

10. Sita having scented that Rama was always suspicious of her conduct exclaimed “Rama! You are my saviour! In none but your-self I repose my love; this many a time I swear by you; yet you do not believe me!”

11. Rama said “I tested you”. (6, 7, 8, 9, 10, 11-Ayothia Kandam, Chapter 30).

12. Rama having in mind her pompousness and frailty of mind directed her that she should strip off all her ornaments if she were to accompany him

to the forest. (Ayothia Kandam, Chapter 30).

13. Sita did accordingly but again she put on some other jewels unknowingly (Ayothia Kandam, Chapter 30).

14. Kausalya who was noticing this, advised Sita “to behave like a noble and virtuous lady. Do not disregard your husband’s worth.” Sita insolently replied to her mother-in-law, “I know all this”. Yet she did not strip off her jewels. (Ayothia Kandam, Chapter 37).

15. When Rama and Lakshmana were clad in the barks of trees, Sita declined to wear such barks. (Ayothia Kandam, Chapter 37).

16. The other ladies who perceived Sita’s unwillingness pitied her and begged of Rama to leave her behind. Yet Rama pressed Sita to wear bark-clothes and took her to the forest as Kaikeyi did not agree to desire of other ladies. (Ayothia Kandam, Chapters 37 and 38).

17. Still Sita did not pay heed to all the advice given to her. She wore her fine dress and jewels. It is therefore clear that Baratha’s dislike towards Sita and Kaikeyi’s refusal to permit Sita to remain in the country are the main reasons for Sita being taken to the forest.

18. Sita prayed to the river while crossing it:- “Oh! River - If I return safely to Ayothia I will offer you a thousand cows and a thousand pots of toddy”. (Ayothia Kandam, Chapter 52).

19. Whenever Sita feared that some danger was imminent in the forest she would say to herself. “Our distress will delight and satisfy Kaikeyi”. Thus Sita revealed her hostility towards Kaikeyi.

20. Whenever Rama was languishing in the disappearance of Sita, Lakshmana casually remarked. “Why do you bother yourself for an ordinary woman”. (Aranya Kandam, Chapter 66).

21. Lakshmana expressed that Sita was a woman of questionable character. (Aranya Kandam, Chapter 18).

22. Rama had gone out in the search of the deer. Sita was persuading Lakshmana to go to the help of Rama. Seeing that Lakshmana was hesitating to go out leaving Sita alone, Sita made scathing remarks on Lakshmana as, “Is it to seduce me that you are lingering here with indifference to save the life of Rama? Is it for this purpose you followed us to the forest like an honest fellow? You are a knave. You are bent upon killing Rama out of your lust for me. Is it for this purpose that Baratha sent you along with us to the forest? I will never yield to your wishes of Baratha’s.”

23. When Lakshmana with all respects due to a mother replied to Sita that it would not befit her to talk so indecently, Sita said, “You are cunning; you betray your lust for me and you are gaining time for gazing at me. (These two points can be seen in Chapter 45, Ayothia Kandam).

24. Ravana visited Sita’s abode with an intention to carry her away. On seeing her he was captivated by her beauty. Ravana fell in love and advanced towards her. He began to describe highly about Sita’s breast and bewitching limbs. To all these what were Sita’s reactions? Did she spurn him? Did she rebuke him? No, not at all. He was given a warm reception. She spoke in his presence of her high reputation and of her youthful form without revealing her real age (Aranya Kandam, Chapters 46 and 47).

25. Sita began to dislike him (Ravana) only after he had said that he was Ravana, the chief of Rakshasas.

26. While Ravana was carrying her away seated in is lap she was half naked, herself denuding the upper half. (Aranya Kandam, Chapter 54).

27. As soon as Sita stepped into Ravana’s palace, her love towards Ravana grew more (Aranya Kandam, Chapter 54).

28. There Ravana said to Sita, “Come, let us enjoy together” But Sita closing her eyes, sobbed. (Aranya Kandam, Chapter 55).

29. Ravana said, “Ah! Sita, our company is chanced by the divine will. This is agreeable to the Rishis. (Aranya Kandam, Chapter 55).

30. Sita replied, “You are free to embrace this body of mine as you will. I need not protect it. I should not be moan that I have blundered.” (Aranya Kandam, Chapter 59). It may be inferred here that Sita did not give her consent to Ravana to cohabit her.

31. Rama said, “Sita! How could Ravana have left you without being seduced?” To this charge by Rama, Sita gave the following reply which confirms the above inference.

32. Sita replied, “True! But what could I do? I am only a weaker sex. My body was in his possession. I did not do anything wrong willingly. However mentally I was with you. It was only a divine will. She said only so much. But she did not assert herself that Ravana has not seduced me” (Uttara Kandam, Chapter 118).

33. Seeing her pregnancy, Rama’s doubt increased. He took shelter under the charge made by the citizens and ordered his brother Lakshmana to take Sita to the forest and leave her there. There Sita showing her abdomen to Lakshmana said, “See! I am pregnant”. (Uttara Kandam, Chapter 48).

34. In the forest she gave birth to two children (Uttara Kandam, Chapter 66).

35. When at length Rama asked Sita to swear she declined and died (Uttara Kandam, Chapter 97).

36. “Ravana most respectfully with bowed head and without touching her person made Sita follow him. This means “Ravana has not used any violence and Sita of her own accord ran after him willingly.” Sita ought to have followed Ravana voluntarily. Ravana could not have touched Sita when she was unwilling. Why? Because, It was ordained by a curse that his head would burst into pieces if Ravana touched any woman without her consent. There was also Brahma’s curse that Ravana’s body would be burnt if he dared touch any lady who was not amenable to him. Therefore Ravana would not and could not touch any woman without her consent.

37. Reclaiming Sita as his wife after she was recovered from Ravana,

Rama was ruling the country. One day her

sister-in-law, Kukuvavathy approached Rama and said to him, “O! Elder! How you love Sita more than you love yourself! Come with me and see what really is in your lovely wife’s heart. Still she could not forget that fellow Ravana. Drawing a picture of Ravana on a hand-fan and pressing it closely to her bosom she is lying on your bed with eyes closed meditating on and rejoicing at his (Ravana’s) glories.”

At this juncture Durmuha, the chief of Rama’s spies, came to Rama and acquainted him with the news that the reclamation of Sita from Ravana (by Rama) and accepting her as his wife was a subject of ridicule and scandal among citizens. As he heard this, Rama flared up. The disgrace and sorrow he felt within himself was reflected on his face. He sighed and went out with his sister Kukuvavathy to Sita’s apartment. She was found sleeping pressing to her breast the hand-fan in which Ravana’s picture was drawn. This is found in pages 199, 200 of the book entitled as “Bengali Ramayana,” written by Mrs. Chandravathi.

A close study of the events reveals that by the time Rama detected Sita’s pregnancy, the approximate time during which her pregnancy could have taken place should be within a period of one month shortly after Rama’s return to Ayothia on reclaiming Sita from Ravana.

38. Sita was caught red handed by Rama that she had drawn the picture of Ravana (“Notes on Ramayana” by Mr. C.R. Srinivasa Iyengar).

39. It is according to Ramayana, we say, that Rama is an unworthy man and Sita an unchaste woman.

One of the several common instances to prove this is that Rama caused his wife Sita who was pregnant to be left alone in the forest. This is a very dreadful cruelty.

As regards Sita I say she was not morally pure because of her illicit intimacy with Ravana. If Rama’s action is accepted as justifiable it should also be accepted by all that Sita’s pregnancy must have been caused by

Ravana.

If defended that Sita did not commit any wrong and that her pregnancy was by Rama himself, then, it should be accepted by all that Rama's action in having sent innocent Sita to the forest when she was pregnant is vile and inhuman. Rama discovered Sita's pregnancy and then sent her away to the forest the very next morning.

In these circumstances any attempt to explain it away that neither Sita was adulterous nor Rama a scamp would mean that adultery and rascality are above reproach.

How then will it be fair to say that Rama came to the earth to teach virtuousness to men and Sita to teach chastity to women?

If it should be viewed in concord with the preaching of the Brahmin that what both (Rama and Sita) did was right would it not amount to misleading the poor and ignorant masses? How can the reformers tolerate such absurd notions? For these reasons we say on authority that both Rama and Sita are characterless "characters".

SITA'S PREGNANCY

From a close study of "Ramayana by Valmiki," it is clear that Sita's pregnancy was not by Rama.

After killing Ravana, Rama returned to Ayothia with Sita and began to rule the country after coronation. Then he sent away Vibhishana, Sugriva and others to their places. Lastly, the "Pushpaga Vimanam" was also sent back. Soon after the departure of the "Pushpaga Vimanam," Baratha with folded hands said to Rama, "O! Revered! You are a divine power! Within a month of commencement of your reign all in the kingdom began to enjoy pleasure and contentment!"

It is said that after ten thousand years of reign by Rama, one day Rama and Sita were sitting together in the palace garden when he found out that

Sita was pregnant. This verse about “after the lapse of ten thousand years in according to Mr. Srinivasa Iyengar who translated “Ramayana by Valmiki,” a subsequent insertion and not written by Valmiki himself-vide Mr. C.R. Srinivasa Iyengar’s translation of “Ramayana by Valmiki”, Uttara Kandam, 42nd verse, page 163. He says under his editorial notes, “it seems that this verse ‘ten thousand years of reign’ was not made by Valmiki.”

According to “Ramayana by Valmiki” first verse in Bala Kandam, Chapter 2, “Rama, after sending Sita to the forest reigned the country for ten thousand years. He also made many Aswametha Yagams-vide Uttara Kandam, Chapter 99. It is stated that this verse was interpolated to keep Sita beyond suspicion. Thus Sita’s pregnancy was found out within a month and thereafter she was taken to the forest by Lakshmana. While in the forest Sita showed Lakshmana the formation of her pregnancy and added that it was four months old. She said to Lakshmana “See my stomach! My pregnancy is four months old.” Thus she bade him good bye. If such being the case, how can it be held that a month’s pregnancy would become four months old, and how can it be said that pregnancy would have been caused by Rama?

8. LAKSHMANA

As regards Lakshmana we do not see anything highly remarkable in his character. Mention about Lakshmana is made in many places in Ramayana for the only reason that he was always with Rama. It is nowhere found that he was above an average man. It is a wonder how he was dubbed with the title “Elaya Alwar” (Young Avatar).

1. He had a hand in the plot to deprive Baratha of his Kingship.

2. Rama suspecting Lakshmana’s loyalty allured him thus: “Lakshmana! Even though the coronation is for me, you are going to rule the country actually.” Lakshmana on hearing this threw himself body and soul to do anything and everything to get Rama crowned. Sumitrai’s sons Lakshmana and Sathurukana sided Rama and Baratha respectively - perhaps they knew that they were not in any way entitled to the throne.

3. Lakshmana heaped abuses on his father Dasaratha. He called Dasaratha a “Knave”.

4. He proposed that his father “be put into jail.”

5. He expressed that his “father should be killed.”

6. He even said that “to kill the father is a Dharma (Righteous deed) according to Manu.”

7. He said that “I would exterminate Baratha and his associates completely” (Items 3, 4, 5, 6, 7 above, vide Ayothia Kandam, Chapter 21).

8. “It was god’s will that I was not able to get the throne”, thus Rama was sighing. Seeing this, Lakshmana criticised Rama that “only cowards and fools would talk about God’s will”.

9. “Kaikeyi and Dasaratha having made a prearrangement between themselves now pretend to hold difference of opinion in respect of crowning you only with a view to deceive you”, Lakshmana said thus.

10. He challenged, I can drive away Dasaratha and Kaikeyi to the forest and put you in the throne.”

11. “If you are not disposed to have the coronation for yourself, I will myself seize the kingdom and rule over it”, he said. (Items 8, 9 and 11 above vide Ayothia Kandam, Chapter 23).

12. While leaving the country for the forest he said “he who rules Ayothia decorated with prostitutes is the blessed man.” (Ayothia Kandam, Chapter 51).

13. He sighed, “Would we return safely to Ayothia.” (Ayothia Kandam, Chapter 51).

14. Lakshmana seeing Baratha who came to Rama and entreated him in most respectful and supplicatory terms to return to the country to be crowned,

growled at him and said, “I am going to kill him now.” (Ayothia Kandam, Chapter 96).

15. When he saw Viradan in the forest he said, “I am going to wreak my vengence, which I am having to Baratha who has usurped the throne, on this fellow!” (Aranya Kandam, Chapter 2).

16. To Soorpanaka he said, “Sita is a characterless woman. Her breast (paps) has grown old.” (Aranya Kandam, Chapter 18).

17. His behaviour towards Sita was such that made her suspect that he had a love towards her and that he wanted to enjoy her.

18. “Let anybody carry away Sita! Let her die! What does it matter! Are we to suffer for a mean woman?” Thus he spoke to his elder brother about his (brother’s) own wife with indifference and irresponsibility.

19. Ladies like Tadagai, Soorpanaka and Ayomuki were tortured and their features, ears, noses and breasts were maimed by Lakshmana.

20. “Rama having lost himself in grief has himslef come to surrender to you. Show mercy on him.” Thus Lakshmana surrendered himself before Sugriva.

21. Sometime hence Lakshmana sought the permission of Rama “to say this same Sugriva”.

22. At the instance of Rama he, spoke lies to Sita and took her deceitfully to the forest and left her there when she was pregnant.

23. Rama and Bharatha were both elder (brothers) to Lakshmana. Lakshmana was subserreient to Rama and inimical towards Baratha. Similarly Lakshmana behaved amicably towards Kausalya and detestably towards Kaikeyi. What was this due to? Could it be other than his ambition for the throne?

Let us have a brief study of the following persons:-

Baratha, Kaikeyi, Sugriva, Sathrukana, Sumanthara, Angatha, Kausalya, Vasishta, Vibishana, Sumithrai, Hanuman, Ravana and Vali.

9. BARATHA

In him we do not find any merits to be rated high.

1. He stayed in his grandfather's palace for ten long years as a playful boy.

2. He returned to Ayothia only after he was sent for. He had not the anxiety to see his father and mother and visit his home.

3. When, on his return from his grandfather's palace, he heard of Rama's exile to the forest, he enquired if he (Rama) had raped any woman (Ayothia Kandam, Chapter 72).

4. He heaped abuses on his mother and called her names "A virago, devil, a harlot, a wicked and a mischievous woman, you better die. You run away from the country. I am sorry to call myself your son." In such vile and harsh terms, he foolishly rebuked his mother who with great difficulty won for him the kingdom which was lawfully due to him. He had not attempted to know the facts and properly understand his mother.

5. He called his father a tyrant. (Items 4 and 5 above-vide Chapter 73 and 74, Ayothia Kandam).

6. While conversing with Rama in the forest he requested him, "Come to the country and be crowned in the midst of merry-making royal ladies" (Ayothia Kandam, Chapter 105).

7. Baratha also had many wives.

10. SATHRUKANA

A worst dunce.

1. He abused his step-mother, Kaikeyi.

2. He knocked down Mantharai, beat her and broke her arms for she had known the secrets from the beginning and was faithful and dutiful to her mistress, Kaikeyi, to establish justice.

NOTE: It is notable contrast that Baratha and Sathrukana who abused their father and mother and disregarded them, showed devotion towards their elder brother Rama.

11. KAUSALYA

She conducted herself as the polygamist's wives of a second rate family do.

1. An unbounded ambition for crowning her son by any means was always in her mind.

2. She was jealous of Kaikeyi and hostile to her.

3. "I have become old and all the charm in my (physical) body has disappeared." Thus she was feeling sorry (Ayothia Kandam, Chapter 20).

4. She had spoken ill of her husband without the least regard for him.

12. SUMITHRAI

She was a non-descript.

1. Knowing that her son would not be made king she was eager that Rama should become king.

2. "Rama after the lapse of fourteen years would come back in a moment's time, would throw away Baratha and seize the throne. Don't feel sorry now." Thus she consoled Kausalya. This clearly shows that both were propensed against Baratha.

13. KAIKEYI

1. She was brave and beautiful. She was the accredited queen.

2. One or two occasions she saved her husband's life.

3. The kingdom was hers because she had saved her husband's life and he, Dasaratha, had made over his country to her while marrying her.

4. Whenever Baratha told Kaikeyi, "I shall hand over (kingdom) to Rama-I have handed (it) over," she had not raised any objection.

5. She strove hard to establish her right to the throne. She did not harbour any wicked throughts or perpetrate anything ignoble.

14. SUMANTHARA

Though he was a minister he was not honest and upright.

1. He intrigued with Dasaratha and had continuously been his evil adviser.

2. He had spoken most derisively of Kaikeyi, the King's wife (Ayothia Kandam, Chapter 35).

3. He also uttered lies.

15. VASISHTA

Guru Vasishta behaved no better than an ordinary prohit (Brahmin Priest).

1. Having known already that the country was Baratha's he contrived to crown Rama.

2. In a hurry he fixed the day for the coronation to suit the conspiracy.

3. The day he fixed (as auspicious) for the coronation of Rama ultimately

turned to be the day for his (Rama's) banishment to the forest.

16. HANUMAN

He was an ordinary person. He had not played any intelligent part. The fame and the name he had won, it is said, is all due to his many marvellous deeds, which would not stand to reason.

1. He unjustly set fire to Lanka at dead of right and killed many innocent and helpless people and thus caused damage.

2. He spoke to Sita in most obscene and slang terms on subjects (even about penis) (Sundara Kandam, Chapter 35) not to be discussed with women.

17. VALI

Vali was in no way culpable.

1. He did not intend to kill his brother.

2. Sugriva picked up a quarrel with Vali unnecessarily.

3. Vali was by nature harmless and hence there was nothing wrong in him.

4. Having made a promise to his wife that he would not kill his brother, he entered into a fight.

5. He was a very patient and strong man.

6. He was a very upright and just man.

7. Nobody could dare to defeat him in an open and straight fight.

8. He was a beloved friend of many great men.

9. He mistook Rama for a honest man.

10. At Vali's death Sugriva spoke of his (Vali's) nobel qualities and said, "I am not going to live after losing such a noble brother. I am going to fall into fire and die."

As a justification for killing such a noble man (Vali) Rama said, "the laws of Dharma need not be observed in killing beasts." Was he (Vali) a beast?

18. SUGRIVA

He betrayed his brother.

He became a slave to Rama only to kill his brother.

19. ANGADHA

He was a man with no sense of honour and made friends with Rama who had unjustly killed his father Vali.

1. He had no real love or goodwill towards his uncle (father's brother) Sugriva.

2. He behaved, like an unconditional slave having no opinion for himself.

20. VIBISHANA

1. Actuated by avariciousness to become the king of Lanka, by causing the death of his brother Ravana, he surrendered himself to his family-enemy (Rama).

2. When Rama and Lakshmana having been defeated by Indrajith fell down, Vibishana lamented saying. "Relying on the might of Rama and Lakshmana I came to them to shape my future. All my hopes have been shattered. I am left in the lurch, having lost the kingdom. My enemy, Ravana, is rejoicing at the fulfilment of his vow." Thus he openly brought out his covetousness for kingship. (Uttara Kandam, Chapter 49).

3. This was pointed out to Rama by Hanuman and Sugriva and others,

4. Rama who was also in the know of this, said, “We want only such scoundrels.” (Uttara Kandam, Chapter 17).

5. He was crowned by Rama while Ravana was alive and he accepted it most jubilantly. (Uttara Kandam, Chapter 18).

6. Subsequently he (Vibishana) disclosed many secrets to Rama.

7. He gave himself up to Rama and betrayed his brother under the pretext that his brother Ravana had carried away Sita. The real cause that impelled him was his desire to rule Lanka and not that he should be fair and just.

How?

8. He took no notice of Rama stepping into Ravana’s forest unjustly and hunting the animals there in.

9. His blood did not boil when his sister and other women related to him were maimed and dishonoured by cutting their noses, ears, breast and hair. Some were even killed. He was not perturbed over all this.

10. To commend a wrong doer of many horrible blunders as an honest, just and brave man and to despise his own brother (Ravana) who treated Sita while in his custody honourably, as a naughty man-all these were not without ulterior motive of defrauding his brother Ravana and taking possession of Lanka. What can all these be but selfishness and mean mindedness?

21. RAVANA

1. He was:-

(1) A great learned man.

(2) A great saint.

(3) A master of scriptures (Sashtras and Vedas).

(4) A merciful protector of his subjects and relatives.

(5) A brave man.

(6) A very strong man.

(7) A chivalrous soldier.

(8) A very pious man.

(9) A beloved son of god and

(10) A recipient of many boons.

Valmiki himself made mention of the above ten merits and praised Ravana on several occasion.

2. This Villainous Vibishana, envious of the sovereignty of his brother, Ravana, betrayed him and brought about his death. Immediately after Ravana died, Vibishana, however, overwhelmed with fraternal feelings, fell on the corpse and wept, paying glowing tributes to Ravana and describing his noble qualities. Vibishana said, “You never failed to do justice: You respected the greatmen” (Uttara Kandam, Chapter 111).

3. Being unable to put up with the provocation on account of the insult, cruelty and brutality done to his sister, Ravana carried away Sita to Lanka as a retaliatory measure and not out of love towards Sita, nor with any motive to seduce another man’s wife.

4. Hanuman himself described in his own words about Ravana’s refinement in love affairs. “All the women in Ravana’s palace offered themselves voluntarily of their own free will to be his (Ravana’s) wives. He had not touched any women without her consent i.e. by force (Sundara Kandam, Chapter 9).

5. Ravana hated Devas and Rishis. Why? They in the name of Yagam, i.e. offering sacrifices to the sacred fire, committed the most heinous crime of

killing the poor dumb animals in a tortuous manner. For no other reasons he hated them.

Valmiki himself said, “Ravana was a good man. He was magnanimous and handsome. But he (Ravana) chastised Brahmins whenever he saw them performing Yagams and drinking Soma juice (liquor).

6. Even at the gravest provocation, even in a fit of ungovernable rage, and even at the most irrepressible incitement Ravana, said Valmiki, had not even thought of mutilating the ears, the breast and the nose of Sita as a revenge for what had been done to Soorpanagai by Rama and Lakshmana.

7. It was for a set purpose that Sita was left alone in the forest to make it easy for Ravana to carry her away. And Sita too was expecting that Ravana should carry her away and was making preparations accordingly. This view is manifest in the interpretations made by many of the translators on this matter.

8. The meetings he held with his Ministers and the debates which are said to have ensued there from, are the examples of his benign rule.

NOTE: The above observations about the conduct and the worthiness of the characters in Ramayana are made wholly based on Ramayana by Valmiki and the translation works in Tamil by Brahmins themselves. From this, our readers will realise that the opinion they have been hitherto holding of them (chapters in Ramayana) is totally incorrect. To make it clear briefly the straight forward and right thinking men in Ramayana are degraded as unworthy persons while the dishonest and perfidious scamps, are elavated as most honest, godly and venerable elements. The object of this book is to thrash out such misconceptions and impress in the minds of the credulous that the cowl does not make the monk.

BENGALI RAMAYANA

In the Bengali book “Lankavathara Sutra” it is written that Ravana was a Dravidian King who embraced Buddhism and he was a philosopher of the type of Plato and Aristotle. Because it was spoken so high of Ravana in the

Buddhist literature, the Brahmins and pandits characterised Ravana in such vile terms in the Ramayana written by them. Keerthavasa in his works on Ramayana says that Ravana ruled the land with love and grace.

Ravana while dying in the battle field called Rama to his side and whispered into his ears about the doctrine of kindness and that the battle he (Rama) had fought was only through deceit and fraud. Thus we find in the Keerthavasa Ramayana that Ravana preached truthfulness and uprightness (Page 124).

LIQUOR VARIETIES DURING THE DAYS OF RAMAYANA

(Article by Dr. S.N. Viyas under the caption “Drinks in Ramayana” - published in the CARAVAN, Delhi, dated 15-8-1954).

1. Kithai Sura: This name is given to alcohol prepared by boiling process.

2. Miraeya: Prepared out of spices. This is also called a liquor.

3. Madya: Intoxicating drink.

4. Mandha: This is a liquor devoid of excess intoxication in the ordinary alcohol. This is also called Pitha Mandha. All like to drink this as there is no toxication in this.

5. Surabanam: This differes from Kithai Sura. Kithai Sura is prepared by artificial ways. Sura is a natural alcohol. This is prepared by natural decantation process. This is the drink of the common people. Much was said only about this in puranas (Mythologies).

6. Sidhu: This is prepared from the residue of jaggery liquid.

7. Sowvecraka: A low rate drink.

8. Varuni: Among the liquors used in those days this was the strongest (concentrated) one (rich in intoxication). This made one stagger immediately it was drunk.

RAMA AND SITA - CHARACTERISATION

(Compiled from the lectures delivered by Periyar E.V. Ramasamy. Reflections based on Ramayana written by Valmiki).

All the Brahmin authorities including the press are hostile to us in our endeavour to expose the fallacies and the stench in the Ramayana. They will publish in their papers abruptly that “Ramasamy Naicker called Rama a cad and Sita a harlot,” tearing off a sentence or a word or two from my full speech without giving the context and the reasons I advanced. What does this mean? Their object is to set the people against me with such mutilated news.

Ramayana is only a fable and not a story of God as is held today by the masses. This is a fact accepted by many. Mr. Gandhi himself exclaimed: “My Rama is not that Rama of the Ramayana”.

Mr. T.K. Chidambaranatha Mudaliar nicknamed as “Kaliyuga Kamba” has pronounced that Ramayana is not a divine story; it is only a literature. The members of the “Baratha-Itihasa Samidhi” in Bombay with the help of several learned men and with the financial aid of rich men like Birla have written in their book on “Vedic Age” that none of the puranas (Hindu Mythologies) have historic foundation nor are capable of teaching justice-morals to the people and that they are mere fictions. Even Mr. C. Rajagopalachari has declared that Rama is not a God; but he is a hero.

AN INCARNATION OF GOD?

Several other research scholars and learned men are of similar opinions and they do not call Rama an incarnation of god and Ramayana, the life history of such a godly person. Besides, Valmiki, the author of the original Ramayana too does not anywhere in his work give any attribute to Rama as would qualify him to be looked upon as god incarnate.

First of all, the origin from which the story proceeds is nonsensical. Here it is said that Vishnu once killed the wife of Biruhu Rishi and hence this sage (Munee) cursed him that he should be born as a man and should lose his wife

and grieve sorely. Thus one story goes. In another story it is said that the same Vishnu enticed by the beauty of Birundhai, wife of Jalandrasura, succeeded in killing her husband (Jalandrasura) deceptively and impaired her chastity, disguising himself as Jalandra. Birundhai, who discovered in the intercourse how she had been duped, cursed Vishnu that “a similar fate should befall your own wife”. It was by this curse that he was reborn on earth.

In another place it is said that Thirumal i.e. Vishnu was in sexual indulgence with his wife, known by the name of Thirumagal, in broad day light when a Chief of the Slave Clan (Sivaganam) came there. Thirumal did not mind the intruder and continued his intercourse with his wife. Enraged at this affront he ran to Nandhi and reported how he had been disregarded. There-upon Nandhi cursed him: “Let Thirumal be reborn on earth and let him suffer losing his wife”. Hence Thirumal was reborn on earth.

How absurd are the reasons for the rebirth! Now about the family in which he was born. Rama’s father, Dasaratha, besides his royal wives, had 60,000 other wives. It is to such an “ideal” father that Rama was born as a son. It is said that Rama, Lakshmana and others were or on account of the performance of a yagam i.e. sacrifice. Now let us look into the singularities of the yagam. Several kinds of birds, beasts, insects, worms and all creatures were killed and all such dead creatures were fried in the fire (said to be sacred) and eated by Brahmins. Then the wives of Dasaratha were handed over to the prohits Brahmin priests (who performed the yagam) who made them pregnant. Pandit Manmathanath Thathar, a Bengali translator of Ramayana, writes on this point:-

“Kausalya mowed down a horse in three cuts with such alacrity. She spent a whole night with the dead horse without compunction. Hotha, Adaryu, Uktha and other Brahmin priests (Rikvika) had sexual intercourse with the royal ladies.” Such is the birth of the son of Dasaratha!

Should such be the process of incarnation? Should the story be so awkwardly written?

DASARATHA'S TURPITUDE

If we then look into the attempts made to crown Rama and the arrangements planned therefor, the abject mindedness of the family of the Kosala country and the moral turpitude of Dasaratha will come to light. Baratha was sent away to his grandfather's house and was not called back for nearly 10 years lest his presence should hinder the coronation of Rama. Arrangements for the coronation of Rama were made in a great hurry. No invitation for the coronation was sent to the King of Kaikeyam. Baratha too was not informed of the celebration. Dasaratha, in his private conversation with Rama said.

"Baratha's absence in his grandfather's palace is best suited for your coronation. It should be finished before his return. The next morning it is to be done. Your friends should safeguard you so that nothing untoward would happen to-night."

All the members of the royal family as well as the people were joyous over the function; but Kaikeyi alone who looked upon both Rama and Baratha alike was kept in the dark by Dasaratha. She herself however, having come to know of Dasaratha's intrigue demanded more persistently that her son Baratha should be crowned and that Rama be banished to the forest. Dasaratha did not give any explanation or justification for having concealed the affair without informing her but fell down at her feet and begged of her shamelessly to refrain from demanding her boons. He accused her that she spoiled all the arrangements made for the function.

He told Rama secretly that it was not really his intention to send him to the forest but it was only to show that he was true to his word to Kaikeyi. Further Dasaratha persuaded Rama to disregard his (Dasaratha's) orders and take possession of the kingdom. He desired all the State's treasures, the army and the prostitutes to follow Rama to the forest.

At the time of marrying Kaikeyi, Dasaratha had made a promise that the son born to her would be the heir apparent to the throne. In violation of this solemn declaration he made arrangements to enthrone Rama. And Rama, the

“honest man” agreed to it knowing fully well that the country belonged to Baratha! Dasaratha’s ministers, the Guru (Religious Teacher), Sumandirar and Vasishta lent their support to this nefarious act. On the pronouncement made by his father (Dasaratha) that Rama should go to the forest, Lakshmana howled that he would kill his father. Kausalya advised her son Rama to ignore his father’s command and stay in the country.

FAR BELOW AN AVERAGE MAN

Thus Rama and his associates are described in Ramayana in several places as men of a very low order.

As to the “virtues” of Rama it has to be said that he killed outrageously the innocent persons. Thadagai under the pretext that she had not permitted the Brahmin priests who, having entered into her domain unlawfully, performed yagams in contravention of of law of her country.

When he was to go to the forest he grieved sorely and told his mother and wife that the country which was about to come to his hand slipped off and that he was also ordered to go to the forest.

He said to Lakshmana while in the forest, “Will any fool send to the forest a dutiful and obedient son?” Thus filled with grief for not having got the throne he spoke disparagingly of his father.

In the forest he caused Soorpanagai to be maimed because she loved him. He entered into war wilfully, saying that, with the determination of slaying the Rakshasas (Dravidians), he had come to the forest. For the sake of Sugriva he covertly and cowardly killed Vali who had done him no harm. He readily accepted Vibishana knowing fully well that he was a knave and a traitor and that he had come to him (Rama) with the treacherous intention of securing the crown of Lanka for himself, after killing his brother Ravana. He also crowned Vibishana as the king of Lanka, while Ravana himself was ruling over Lanka.

PERFIDIOUS THOUGHTS

It will be seen throughout the Ramayana that Rama was hyprocritical and knavish. He was up to anything. He was prepared to do anything or to descend to any level to achieve his end.

When Sita was to accompany him to the forest he desired her to stay back in the palace and act up to the sweet will of Baratha and by that he said they could stand to gain much. At this Sita flew into a rage and cried out:

“You are an impotent man! Not knowing that you are a woman in male’s attire (eunuch), my father has given me in marriage to you. You talk like one who earns his livelihood by lending his wife to others.”

On hearing this he executed a somersault saying. “I wanted only to test your mental attitude.”

Then he took her to the forest. Whenever he felt that danger was imminent he would decry Kaikeyi most unbecomingly that she would delight in his (Rama’s) distress. He would grumble that as he had gone to the forest and his father had become old, Baratha would be the absolute monarch and none could question him. Then again what did he do? He killed Sambugan because he, being a Sudra, had performed a penance.

How can such an unworthy and meanminded knave as he, be called a god incarnate? The cunning Brahmins, having made such a dishonest, impotent, unworthy and characterless fellow as god, ask us to adore him and worship him. Should it not be incumbent on us to closely scrutinise all these fallacies using our discretion?

There are the characteristics of Rama. Now let us turn to Sita. She is spoken of throughout the Ramayana as only an ordinary woman, no, even a virago, with no good qualities that are the requisites of a well-bred, modest and chaste woman. Her parentage itself is doubtful. To whom she was born is not known. It is said that Janaka while ploughing his field found her from under the soil. To save her from ignominy it is said that Sita was not even born through “goddess Mahalakshmi” but she herself appeared on earth as a child.

She remained as a spinster for a long time after maturity because of her doubtful parentage. She herself expressed while in the forest most sorrowfully that her marriage was delayed on account of her unknown birth for a long time after maturity and she remained as an aged spinster. Baseless and ludicrous is the birth of “Mahalakshmi” also. Even after this, there is nothing commendable in her character throughout the story.

SITA’S VANITY

When it was decided that Rama should go to the forest, Sita said that it was already predicted in her case also by the astrologers that she would have to live in the forest and in fulfillment of that she added that she also wished to accompany her husband to the forest. Rama and Lashmana wore the barks of the trees; but Sita did not prefer such dress. Thereupon Dasaratha ordered that necessary clothes and jewels as would be sufficient for her for fourteen years should be sent to the forest along with her for her use. She put them on with great joy and dressed herself beautifully. The husband in bark clothes! His dear and beloved wife in royal dress! Thus they departed to the forest.

While leaving for the forest Vasishta, Sumanthira and others protested against sending Sita to the forest and not Sita. But to this Kaikeyi did not agree and Sita was therefore obliged to follow her husband. The so-called ideal, chaste women-Sita’s activities did not stop with this.

Rama’s mother-Sita’s mother-in-law, seeing Sita’s great desire for jewels and costumes admonished her saying: “Be worthy of your husband’s love and not be silly”. To this she replied to her mother-in-law, “I know everything. There is nothing for me to learn from you”. When Rama desired Sita to live with Baratha saying, “You stay with Baratha” – she retorted that she could not live with Baratha who despised her.

While in the forest whenever they encountered hardships or there was the likelihood of troubles befalling them she would scold Kaikey harshly.

EVEN A VIRAGO WOULD SHUDDER

When Rama pursued the deer and when it cried in the agony of death, “Sita! Lakshmana! Sita entreated.” Lakshmana was asked Sita to run to the aid of Rama. Lakshmana replied to her “No danger could befall on my brother”. At this she burst out and accused Lakshmana, saying: “Is it your desire to seduce me in the event of Rama’s demise? Have you come to the forest only with that motive? I know you and Baratha have conspired to seduce me”.

Lakshmana shuddered at this and humbly with folded hands said: “Oh! Mother! I have never looked at any other thing except your feet; please do not talk like this”. How did Sita react to this? She queried him: “By talking like this do you intend to gain time to feast your eyes on me?”.

Look at the words that came out of the mouth of a goddess i.e. incarnate,” the mother of the universe-the mother of the world!! Even a virago would shudder to talk like this. Yet Sita spoke thus. Such a virago is held to be the better half of the all-pervading-omniscient being. She is said to have incarnated on earth to teach precepts and morals to the people to live an exemplary life. The ‘greatness’ of Sita’s life does not end with this!! There are still something more.

RAVANA DESCRIBES SITA’S BEAUTY PART BY PART!!

Sita served food too to Ravana:- Enraged at her frivolity Lakshmana departed, calling her a wretch with no modesty or dignity. Immediately as if pre-arranged, appeared Ravana in the scene in the disguise of a “Sanyasi”. Sita warmly welcomed him. In his turn Ravana began to describe the beauty of sita’s eyes, her teeth, her face, her thighs and compared her breasts to the palmyrah fruit.

“As I look and look at these parts of your body my passion becomes uncontrollable. Your beauty corrodes my heart as the current of a river corrodes the bank.”

Thus he went on describing Sita’s body, part by part. If Sita was really a chaste woman, possessing an exemplary character that should be emulated by

one and all, what should she have done? Can any fellow accost our women in such a vile manner? Even if he does, can he hope to escape? Will he not be rewarded with whatever one lays one's hands upon? But what did Sita do? Enraptured at his description she served him food!!

SITA UTTERS HER FALSE AGE – SHE SAYS SHE IS AN ADOLESCENT

After feeding him, she went on narrating to Ravana that she was the daughter of Janaka, and wife of Rama and so on and so forth. She gave him her false age-less than the actual. It was 13 years since she had come to the forest at the time when she was talking to Ravana. She said then that she had been staying in Ayothi for 12 years after her marriage. Again she said that she was 18 years old when she came to the forest. How is this consistent? She was for 12 years in Ayothi after her marriage. According to her she had been for a very long time in her father's house after attaining maturity as an unmarried girl. But according to the account she gave in the presence of Ravana she should have been married in her 6th year. Could she have attained maturity in her 6th year? Granting that, could she have remained for very many years in her father's house after attaining maturity so early? Why did she babble like this? It is only to conceal from him the appearance of her old age. She should have ordinarily been above 45 then. As she remained married for very many years after maturity she should have been at least 20 at the time of her marriage. (12 years in Ayothi and 13 years in the forest and 20 (age) at the time of marriage and hence 45).

This is confirmed by Lakshmana. He said that Sita was an aged lady with over-lapping belly. When did he say? Soorpanagai loved Rama and wanted to wed him. Rama said that he had already a wife and that she might go to Lakshmana a bachelor. She accordingly went to him. But Lakshmana refused to marry her on the ground that he was a slave and again redirected her to Rama saying that his (Rama's) wife was old having an overlapping belly. Anyhow, as the story goes, Sita was pretty old when Ravana met her. Being actually old why should she have concealed her real age even when Ravana described her, part by part in a jovial mood?

Just think over this! Is this the story of a so called chaste and godly woman? What happened then? He revealed to her that he was Ravana and urged her to start with him to Lanka. She refused. Presently, with one hand he seized her by the hair and with his other hand on her thigh he lifted her up and placed her on his thigh and carried her away. She cried. Thus runs the story.

"MY PHYSICAL BODY SOMEWHERE,

BUT MY MIND WITH YOU"

Another noteworthy thing in this story is thus. Ravana had two curses; one was that his body would be ablaze, should he touch any woman without her consent and the other was that his head would be shattered into a thousand pieces. Bearing this in mind, the Tamil poet Kamban writes that Ravana carried away Sita along with that portion of the earth on which she stood without touching her by his hands. To conform to these curses, another version runs that Ravana carried not the real Sita; but only the illusionary image of hers and a third version is that he carried away only her shadow. But in the original text by Valmiki, it is clearly stated that Ravana touched her person and pressing her in his lap, carried her way.

If in the teeth of such curses there had been any physical contact while carrying her, his head and body should have been reduced to dust. But nothing did happen to him. He arrived in Lanka safely and took her round his palace. Even there nothing amiss happened to him. What then does it mean?

Rao Sahib Dinesh Chandra Sen B.A., a reputed Bengali history research scholar and a member of the Calcutta University, writes on this thus:- "It is my conclusion that there is no material to establish that Ravana carried away Sita by force. At this conclusion of mine, the orthodox may burst into a rage; but I am not going to change my view. If you tear off the curtain of literary beauty, a mere skeleton will be visible therein."

Ravana while with her in Lanka said, "Oh Sita! Don't be ashamed. This union of us is a divine arrangement. This is welcomed also by all the sages (Rishis)" Sita replied, "You may use my body as you choose. I don't care

about my body.” Rama while returning with Sita after Ravana was slain, said to her: “You were so long in the custody of Ravana. Could he have left you untouched and cohabit.” She replied, “What can I do? I was all alone and more over a woman! He is strong. Nothing happened on my free will. My mind was, is and will ever be with you.” She did not answer to the point. She was beating about the bush. “I have no control over my body; but I can assure you of purity of my mind”. In such qualified terms she had replied.

In the end after returning home when Rama asked her to swear as to her purity, she did not do it; but she sank herself down into the earth and disappeared. In other words, she committed suicide.

INGLORIOUS ARE THE SATELLITES OF RAMA!

As to her husband Rama, he was hypocritical, perfidious, effeminate and dishonest. Her brother-in-law, Lakshmana was a tyrant who ventured to kill his father. He was a rake who would not hesitate to do anything for the sake of gaining the kingdom. Rama’s father even after 60,000 years of age was a lewd profligate. He, without looking upon all his children alike, favoured one and hated another. Rama’s mother had not cared about her husband. So also Sumitarai. Dasaratha was dead. Kosalai and Sumitarai who were lying close to him were fast asleep. They were roused from slumber by the mournings of others who were around him. This indicates how indifferent their attitude towards their husband was.

Sugriva and Vibishana whose friendship Rama contracted were treacherous lubbers who had betrayed their brothers to win thereby their respective kingdoms for themselves. The whole company was a gang of rabbles. And yet they are deified! But the enemies of these so-called celestial beings are applauded, according to the story, as the most honest and civilised men.

THE GREATNESS OF RAVANA

Ravana’s chivalry was almost everywhere praised. The grandeur and

the beauty of his palace was admired by Hanuman himself. He compared Ravana, whom he found sleeping in the Zenana in the midst of most beautiful ladies in sleep, to the full moon shining amidst a galaxy of stars. He said that all those ladies, enticed of his beauty, intellect and valour, came to him of their own accord and no one of them was brought by force. He (Hanuman) is also said to have mused within himself that if Sita had been brought to Lanka before her marriage it would have been by far commendable.

Valmiki while speaking of Ravana in several places extols him to the skies, that he was a great scholar, had performed severest penances, an adept in Vedas, a benefactor of his subjects and relatives, a brave soldier, very strong and robust, very chivalrous, a sincere devotee, a recipient of god's grace and several boons. Nowhere is Ravana belittled as Rama is (as an intriguer and as perfidious and impotent). As Rama maimed the limbs of Soorpanagai, Ravana could have done the same to Sita; but he never even thought of doing so in return. Sita was kept in the Asokavanam (Garden of Asoka trees) in charge of his niece (brother's daughter). He was very good and noble. Valmiki says that he despised Brahmins whenever he found them performing yagams and drinking Somarasam.

Such good-natured Ravana and his men were called cruel Rakshasas simply because they were the enemies of Brahmins.

RAMAYANA AS DEPICTED BY VALMIKI

The Ramayana could not have been a true story. The same opinion has been expressed by persons like Sankaracharias, many intellectuals and religious Heads.

Secondly Valmiki himself has stated that Rama is neither a god nor had any divine power in him.

In this state Hindus consider the Ramayana as a sacred story and also revere the important persons mentioned therein.

Why? This is due to the capable propaganda by Brahmins and want on

intelligence and self-respect on the part of the non-Brahmins. Whatever it may be one should scrutinize the following in the Ramayana:

1. Is Rama a divine person or is he above ordinary human beings?

2. Is Rama a honest person?

3. Is he a hero?

4. Is Rama an intelligent man? Is he above caste prejudice?

5. Is Sita a chaste woman?

6. Does she possess at least the common virtues of an ordinary woman? Is Ravana a rogue?

7. Did he carry away Sita?

8. Did he seduce and spoil Sita?

Among the Avatars of Vishnu mentioned in Bagawatha, which is intended for Vaishnavites, Rama's is one intended for the purpose of slaying "Rakshasa" Ravana.

Informations (Avatars) of Vishnu: (1) Macha Avathar (2) Tortoise Avathar (3) Pig Avathar (4) Ganga Avathar (5) Vamana Avathar (8) Krishna Avathar (9) Balarama Avathar.

It is stated that all these nine Avathars (incarnations) are meant on behalf of Brahmins (Devas) to kill their inimical Dravida Kings (Rakshasas). In the nine Avathars, Brahmins based their fictitious story of Ramayana on the Rama Avathar. This Ramayana story is similar to Periyapuranam based on Nambiandar Nambi and other Saivite saints.

This Periyapuranam was created by saivites for piety similar to "Leelamrutham" containing the story of Vaishnavite saints which was already in existence.

But the story “Ramayana” has been adopted from Kanda Purana of Saivities, the difference being only in names and Ramayana has been built up with a view to create more hatred against Dravidas (Rakshasas) than the hatred exhibited in Kanda Purana.

The birth of Kanda Purana is much earlier than that of Ramayana, and so it was written by only one person.

Since Ramayana has been written at a much later period and that too at different times by many men, it is contradicting at many places in the story itself. According to the description given in Ramayana about the principal persons, Rama and Sita have been depicted as very low characters.

The life history of Rama begins with the killing of “Thadaka” by Rama as a boy of 5 hiding himself some where and his marriage at the age of six.

For the above two incidents, Rama need not at all have been brought in to the picture. When Rama was aged 18, his father Dasaratha conspired together with Rama for the purpose of celebrating the coronation ceremony of Rama as king of Ayothia, even though they knew well, that the kingdom of Ayothya belonged only to Kaikeyi and her son Baratha who was the heir-apparent according to the promise, already made by Dasaratha to Kaikeyi.

We are not concerned with the intrigues of Dasaratha, because Dasaratha is not considered either as a high personage or was a well-principled man. But what concerns us is that Rama is considered as a man of flawless character, a person who can be followed by all as a man of truth and as a great warrior. But this problem has not been explained satisfactorily by anybody so far, including religious heads, and Rama and Ramayana devotees (Bakthas).

Even Mr. C. Rajagopalachariar, the author of the book “Emperor’s son” has not satisfactorily explained for the above defects.

Let us now go to Sita: Sita’s birth itself is questionable. That is, her parentage is unknown and she was found in the forest. Regarding this there are many versions.

Valmiki has written that Sita herself has said: “As soon as I was born, I was thrown in the forest amongst dust. King Janaka found me and reared me up. After I attained my puberty no prince was willing to marry me on account of the dishonour attached to my birth”. King Janaka finding himself unable to secure a suitable husband for Sita approached his friend Viswamitra to help him in getting a suitable bridegroom for Sita. Sage Viswamitra brought this five-years old Rama and got him married to Sita who was aged not less than 25 years and she did not even murmur for this unequal match.

In another Ramayana (not Valmiki) it is said that king Janaka’s wife came to the wedding place before the wedding and has shouted towards the audience assembled there: “Gentlemen, you are assembled here. How is it that you are all calmy witnessing this atrocious function”. No sooner the bridal party reached Ayothia than Sita was disliked by Baratha. Valmiki has said that this has been expressed by Sita herself.

When Rama before starting to the forest advised Sita to stay in Ayothia and to conduct herself pleasingly to Baratha for which Sita replied Rama disrespectfully and very humiliatingly. “What am I to do? Baratha does not like me. How could I stay with him”! Besides these expressions by Sita, Valmiki expresses through Sita herself: “O Rama! You are not a hero; You are impotent; you want me to commit adultery with Baratha as if I am a prostitute so that you may have the benefit of becoming the King of Ayothia”. At that time Rama was aged seventeen years.

The following version has been expressed by Valmiki through the mouth of Kosalai:- That is, when Rama went to his mother Kosalai to take leave of her before he went to forest, Kosalai says “O, Rama! I have been ill-treated by your father and my husband Dasaratha as well as my co-wife Kaikeyi. I have suffered a great deal all these seventeen years. But for you, I would have died.” From this we have to infer that Rama was aged seventeen years at that time.

When Viswamitra requested Dasaratha to send his eldest son Rama with him to kill Thadaka, Dasaratha replies as follows: “O Sage! Rama is a child sitting on my lap. The ceremony of removal of the hair from the head, for the

first time has not yet been performed. How can I send such an young child to warefare?" From this also it is evident that Rama was aged only five years at the time of marriage.

So, it is clear that the young woman Sita who was in full bloom at the time of marriage consented to wed such an young boy as Rama aged five years. That is why she treated her husband Rama so disrespectfully.

Further, when Rama before going to forest asked Sita, to remove her jewels and costly dress and to wear the cloth which he gave her. But Sita refused to do so. Then her mother-in-law Kaikeyi, seeing that Rama was wearing a hermit's dress compelled her daughter-in-law Sita also to wear the hermit's dress over the jewels and the costly dress, which she was already wearing.

When Rama chased the bogus deer and killed it, it shouted as, "O Lakshmana". Sita on hearing this, addressed Lakshmana: "I apprehend some danger to Rama. Proceed at once and see what has happened," to which Lakshmana replied, "O Madam, that is the voice of the bogus deer! Don't be afraid, nobody can injure Rama; he is a very powerful man; he might have killed that deer and the deer might have shouted like that; so you need not worry." But Sita refused to be satisfied with this explanation of Lakshmana even though Lakshmana explained to Sita to the best of his ability. Then Sita said, "O rogue! Do you think that you can enjoy me if Rama is dead? Did Baratha send you with a view, that yourself and Baratha can enjoy me." On hearing this Lakshmana sped away.

When we are revealing the news concerning Sita, we are doing so not with an intention of degrading her. Readers should bear this in mind. I stress this.

We never believe in the very existence of Sita especially as described in Ramayana, the alleged existence of Sita imaginary. Even that imagination is based on utter foolishness. Further, it is nowhere to be found in Ramayana that the author has not at all taken any pain to show Sita as a chaste woman or a heroine, or a sensible woman, or at least a woman anxious to preserve her

mentality. On the other hand, it has been deliberately described that she is a woman of no-character. Apart from this, not only Ramayana is a fictitious story, but also, it is based on imaginary and impossible circumstances.

Sita has been described in Ramayana only as an ordinary human being. According to Ramayana, since her birth, as a child found out from the forest by Janaka till her death, by suicide by entering into the split up earth, we find in her only ordinary human qualities and we do not find any divinity or anything superhuman. So Ramayana Sita is only an ordinary human being. It may appear as superhuman, to hear that she entered the fire-field, but really it is no wonder because we see even today, even prostitutes treading the fire-fields during temple festivals. Not only prostitutes do so, but also rogues and scoundrels are walking over the fire-field even to-day.

If we carefully go through the Valmiki Ramayana we find that Sita was pregnant at that time, and the pregnancy was of three months. We shall now explain how Sita was three months old pregnant. As soon as the fire-testing ceremony of Sita was over, Rama took Sita to Ayothi and ruled there. After one month of the commencement of his reign one day, Rama and Sita were seated in a flower garden and spending their time pleasantly as lovers, when Rama happened to observe Sita’s belly which was bulging out. Immediately Rama asked Sita, why her belly was bulging out to which Sita replied that she was 4 or 5 months old pregnant.

On hearing this Rama immediately left the place with great anxiety and sorrow and intended to send Sita to the forest. He was found to be sitting in the front yard of the palace, down hearted, when the palace clowns observed this and tried to change the mood of Rama, by expressing jovial words. In spite of that Rama continued in the same state, and this was observed by his brothers who began to enquire Rama the cause for his down-heartedness. Rama questioned his brothers in reply, as to how the people in this State view about Sita. His brothers replied that the people were saying that it was degrading for Rama to live with Sita. At once Rama sent for his brother Lakshmana and instructed him to take Sita to the forest next morning and to abandon her there.

Accordingly, Lakshmana took Sita, the next morning and left her there, when he criticized his brother Rama for sending Sita to the forest, simply to avoid the scandalous talk in the country. But sita replied that it was not justifiable to criticise Rama because she was five months old pregnant and that it was her Karma. She showed also her belly to Lakshmana.

So we cannot presume that all the women who walk over fire are either chaste or have divine power. So Sita, is only an ordinary human being. Therefore, an ordinary human-being like Sita can live for 100 years or at the most 10 or 20 years more, if she is hale and healthy. But when we go through Ramayana, it is said that Sita lived for thousands of years. Let us consider afterwards about the story, that Rama has lived for ten-thousand years. But we could not understand how such a Sita too could live or such a long time with Rama. By whom, this boon of long life was granted to Sita? How she was able to live for such a long time? For these questions, we could not find suitable answers in Ramayana.

Leaving these things, we shall now go to the portion where Sita and Ravana are concerned. There we find that Sita has absolutely no qualities of a chaste woman.

If we entrust the entire matter for investigation with a C.I.D. officer for exploring the truth in the allged complaint against Ravana that he seduced Sita and the investigation report is placed before an impartial judge for decision and if the case is conducted on behalf of Rama as complaint and Ravana as the accused, we are quite confident that the judge will decide in favour of Ravana by pronouncing that he is an innocent man and that he has been unnecessarily blackmailed.

Further, if a hunter sets a cage in a forest placing a fatty deer inside, to tempt it as a prey for a lion and when the lion gets inside the cage and if the cage is closed it can be made to show that the lion entered of its own accord into the cage. The above-mentioned C.I.D. report would be similar.

MR. NEHRU’S VIEWS OF THE EPICS

(Extract from “The Mail” dated 15-12-1954 New Delhi Dec. 14)

The Prime Minister Mr. Jawaharlal Nehru referred to the staging of parodies of Ramayana in Tamil Nadu and said these movements in the South should be attributed to a sense of fear of oppression from the people of the North India, not merely in the field of language but in other spheres as well. It was a sentiment which had to be properly understood and champions of Hindi who ignored it would not be helping the cause of Hindi, or the nation at large.

“If we take any wrong steps,” Mr. Nehru said “our difficulties will increase. Sentiment has a powerful effect, and when a sentiment of fear of oppression is aroused, it has bad repercussions.”

Sri Nehru referred to dramatic parodies of Ramayana in Tamil Nadu, and said: “We should find out what is at the back graud of these developments. Such a parody of Ramayana, for instance, is intended to tell the audience that the people of the North Indiahave suppressed them not only today but they have done so for thousands of years and that if they get an opportunity, they will do so again.”

MAHABARATHA STORY

What he saw in Orissa grieved Nehru.Continuing, Sri Nehru said: “Two days ago, I was in Orissa. There I saw a farce about ‘Ekalaiva’. This is a Mahabaratha story: a poor peasant sought the help of Dhrona, the great teacher of archery of Kshatriyas, to learn the use of the bow and arrow. Dhrona refused to teach him because he was not a Kshatriya, but the peasant boy made a statue of Dhrona to serve as a teacher and began to practice archery until he became a famous archer. When Dhrona heard that he had become more famous than his own pupil, Arjuna, he asked him for his fee, “Guru Dakshina” because he had learnt the art from his image, and the fee he asked was the thumb of his right hand, and gave it to Dhrona. Ekalaiva’s story is one of the most poignant episodes of the Mahabaratha.

“I had not given thought to this incident, but from that day, it has grieved

me. I was told these tribal people in Orissa were making it an example to show how they had been oppressed. We should be conscious of such reactions. The fact is that the history that has been written in the past has been one-sided. People today accordingly write their own version of events. We should not think that it is engendered by others. When I think of this story my anger is roused at the way people behaved to prevent others competing with them."

VIEWS OF THE HISTORIANS

"Vishnu, popularly, was a deified hero, a great Kshatriya teacher, reincarnated from time to time to instruct the Aryan race and led them to victory".

- Havell in 'Aryan Rule in India', (Page 32)

"The Dravidians were firmly settled in different parts of Northern and Southern India more than four thousand years ago, when fair-complexioned aryans gradually advanced from the north-west across the Hindu-Kush mountans, and entered India through Afghanistan. The Dravidians naturally resisted the newcomers with all their might and a fierce and protracted struggle ensued. It was not merely a struggle between two nationalities, but a conflict between two types of civilisation.

The Dravidians had to fight for their very existence, and there are several passages in the Rigveda which indicate the severity of the struggle"

- Ramesh Chandra Majumdar M.A., Ph.D., in "Outline of AncientIndian History and Civilisation" (Page 21 & 22)

"The Ramayana and the Mahabaratha deal with the days of Indo-Aryans, their conquests and civil wars.

I do not think I ever attached very much importance of these stories as factually true and I even criticized the magical and supernatural element in them. But they were imaginatively true enough for me just as were the stories

from the Arabian Nights or the Panchathantra."

- Mr. Jawaharlal Nehru in "Discovery of India" (page 75 & 76)

"The coming of the Aryans into India raised new problems-racial and political. The conquered race, the Dravidians, had a long background of civilization behind them, but there is little doubt that the Aryans considered themselves vastly superior to them and a wide gulf seperated the two."

- Mr. Jawaharlal Nehru in "Discovery of India" (page 62)

"The Ramayana story is one of Aryan expansion to the South".

- Mr. Jawaharlal Nehru in "Discovery of India" (page 82)

"On the contrary, the Aryans had to learn the languages peculiar of those races and to adopt a portion at least of their civilization".

- Collected works of Sir R.G. Bhandarkar, (Vol. III at Page 10)

"The followers and worshippers of Indra and other deities were called the Devas and the opponents of Indra worship and sacrifice were called the Asuras (Dravidians), and these became the hateful terms to one party of the other."

- A.C. Dass, M.A., B.L., in "Rig Vedic India" at Page 151.

"The Ramayana distinguishes the Surs (Brahmins), who indulged themselves in these liquors from Asurs, who abstaned from them".

- The Historians History of World (Vol. II at Page 521)

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